

PLAN OF THE WORK

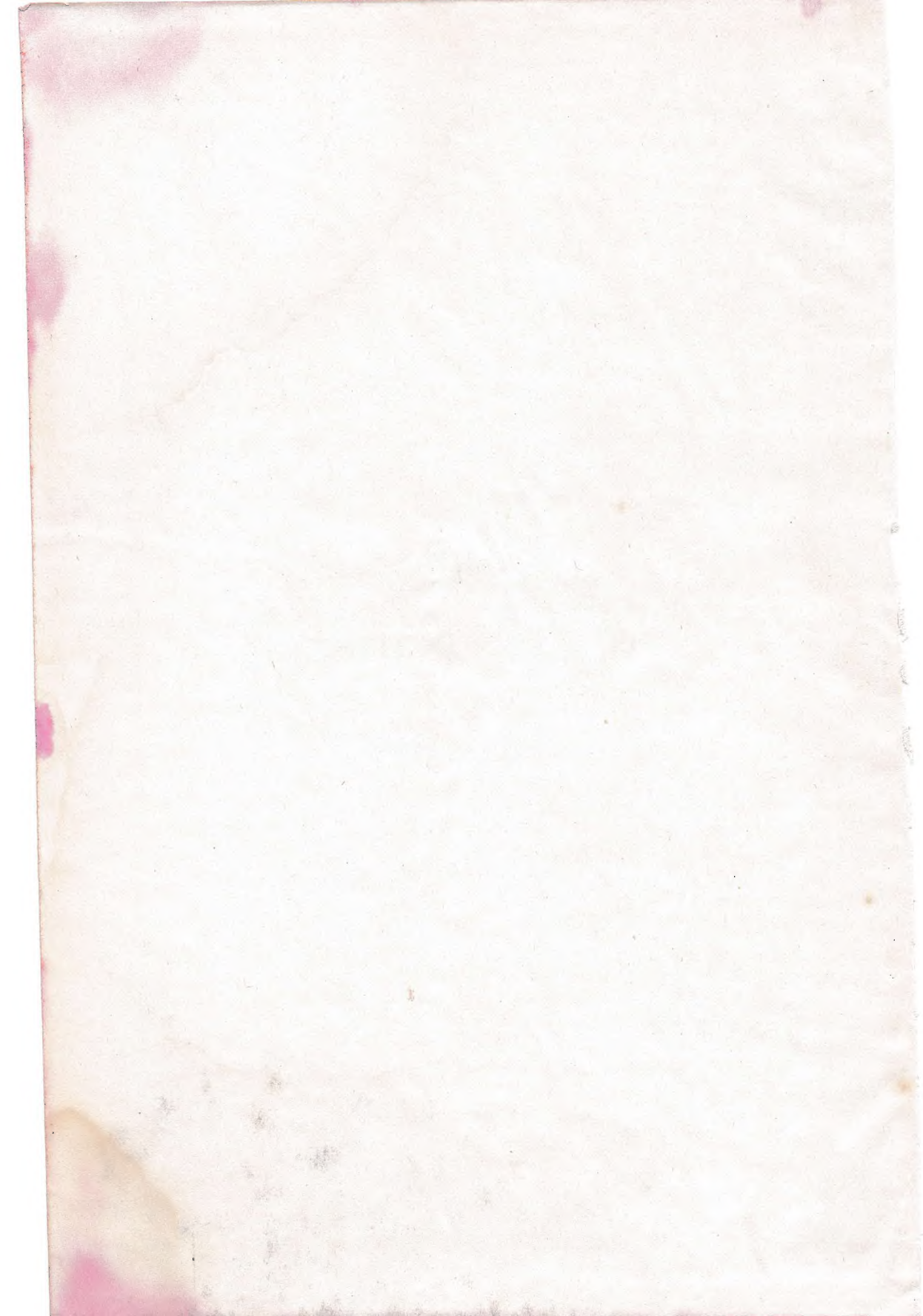
The alphabetical arrangement facilitates reference to any particular country. States and peoples merged into large national groups are, with some exceptions, treated under the parent group, e.g., "British Empire," "French Colonial Empire," but nationalities of historic or peculiar interest though not politically independent, such as Annam and Dahomey, and self-governing dominions, like Canada and New Zealand, are individually dealt with in their alphabetical sequence

<p>ABYSSINIA AFGHANISTAN ALBANIA ALGERIA ANDORRA ANNAM ARABIA See also Hejaz, ARGENTINA [Oman] ARMENIA AUSTRALIA AUSTRIA AZERBAIJAN</p> <p>BELGIUM BELGIAN CONGO BHUTAN Bohemia (See Czecho- BOKHARA [Slovakia] BOLIVIA BRAZIL</p> <p>BRITISH EMPIRE I. IN AFRICA Anglo-Egyptian Sudan Ascension Island British East Africa Kenya Tanganyika Uganda Zanzibar Egypt (See Egypt) Mauritius, etc. Nyasaland Protectorate St. Helena Seychelles Somaliland Protectorate South Africa Basutoland Bechuanaland Rhodesia (See Rhodesia) See also South Africa, Union of Swaziland West Africa Nigeria Gambia Gold Coast, Ashanti, & Northern Territories Sierra Leone Togoland Cameroon Zululand (See South Africa, Union of)</p> <p>II. IN AMERICA Bermudas Canada (See Canada) Falkland Islands Guiana, British Honduras, British West Indies</p> <p>III. IN ASIA Aden, Perim, Socotra, Bahrein Islands [Lahe] Borneo & Sarawak Hongkong India (See India) Straits Settlements Malay States</p> <p>IV. IN AUSTRALASIA AND OCEANIA Papua New Guinea Fiji Pacific Islands See also Australia, New Zealand, Tasmania</p> <p>V. IN EUROPE Channel Islands Cyprus Gibraltar Malta</p>	<p>BULGARIA BURMA CAMBODIA CANADA Central American Republic (See Guatemala, Hon- duras, & Salvador) CEYLON CHILE PATAGONIA CHINA See also Manchuria, Mon- golia, Sin Kiang, Tibet Cilicia (See Syria & Cilicia) COLOMBIA COSTA RICA CUBA CZECHO-SLOVAKIA (Bohemia, Moravia, Silesia, Slovakia Ruthenia)</p> <p>DAHOMAY DANZIG DENMARK See also Iceland Dominican Republic (See Santo Domingo)</p> <p>ECUADOR EGYPT LIBYAN DESERT ENGLAND ISLE OF MAN ESTHONIA</p> <p>FINLAND FIUME FORMOSA FRANCE See also Algeria</p> <p>FRENCH COLONIAL EMPIRE I. IN AFRICA French Congo (French Equatorial Africa) Cameroon Reunion French Somaliland French West Africa & the Sahara See also Dahomey Mauritania Morocco (See Morocco) Togoland Tunis (See Tunis)</p> <p>II. IN AMERICA Guadeloupe French Guiana Martinique St. Pierre & Miquelon Is</p> <p>III. IN ASIA French India French Indo-China See also Annam Cambodia</p> <p>IV. IN AUSTRALASIA & OCEANIA New Caledonia New Hebrides Society Islands, Tahiti, Marquesas, etc.</p>	<p>GEORGIA GERMANY BADEN BAVARIA PRUSSIA SAXONY WURTEMBERG GREECE Greenland (See Denmark) GUATEMALA</p> <p>HAITI HAWAII HEJAZ HONDURAS HUNGARY</p> <p>ICELAND INDIA See also Burma, Nepal IRAK IRELAND ITALY ITALIAN DEPENDENCIES Eritrea Italian Somaliland Tripoli & Cyrenaica Tientsin Concession</p> <p>JAPAN See also Formosa Korea</p> <p>KHIVA KOREA Kurdistan (See Armenia & Persia)</p> <p>LATVIA LEBANON LIBERIA LIECHTENSTEIN LITHUANIA LUXEMBURG</p> <p>MADAGASCAR MANCHURIA Mesopotamia (See Irak) MEXICO MONACO MONGOLIA Moravia (See Czecho- MONTENEGRO [Slovakia]) MOROCCO</p> <p>NEPAL NETHERLANDS DUTCH EAST INDIES DUTCH WEST INDIES</p> <p>NEWFOUNDLAND LABRADOR NEW ZEALAND See also Samoan Is. NICARAGUA NORWAY</p> <p>OMAN</p> <p>PALESTINE PANAMA PARAGUAY Patagonia (See Chile) PERSIA & KURDISTAN PERU PHILIPPINE ISLANDS</p>	<p>POLAND PORTUGAL PORTUGUESE DEPEN- DENCIES Goa, Macao, Timor, Cape Verde Islands, Portuguese Guinea, San Thome and Principe, Angola, Mozambique</p> <p>RHODESIA RUMANIA RUSSIA See also Azerbaijan, Esthonia, Georgia Latvia, Lithuania Siberia, Ukraine</p> <p>SALVADOR SAMOAN ISLANDS WESTERN SAMOA SAN MARINO Sandwich Islands (See Hawaii) SANTO DOMINGO SCOTLAND SERBIA, CROATIA & SLOVENIA See also Montenegro</p> <p>SIAM SIBERIA YAKUTSK REPUBLIC Silesia (See Czecho- Slovakia, Germany Poland) SIN KIANG SOUTH AFRICA, UNION Cape of Good Hope Natal & Zululand Transvaal Orange Free State S.W. Africa Protectorate See also British Empire in Africa</p> <p>SPAIN SPANISH COLONIES Rio de Oro, Adrar Ifni, Spanish Guinea Fernando Po, Spanish Morocco</p> <p>SWEDEN SWITZERLAND SYRIA & CILICIA See also Lebanon</p> <p>TASMANIA TIBET TUNIS TURKISTAN See also Sin Kiang, Bok- hara, Khiva TURKEY See also Arabia, Syria</p> <p>UKRAINE UNITED STATES OF AMERICA U.S. TERRITORIES Alaska Porto Rico Virgin Islands Guam See also Philippine Is- lands, Hawaii, Samoan Islands</p> <p>URUGUAY VENEZUELA WALES Yugo-Slavia (See Serbia)</p>
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Cartier

Peoples
of All Nations

VOLUME ONE



PEOPLES OF ALL NATIONS

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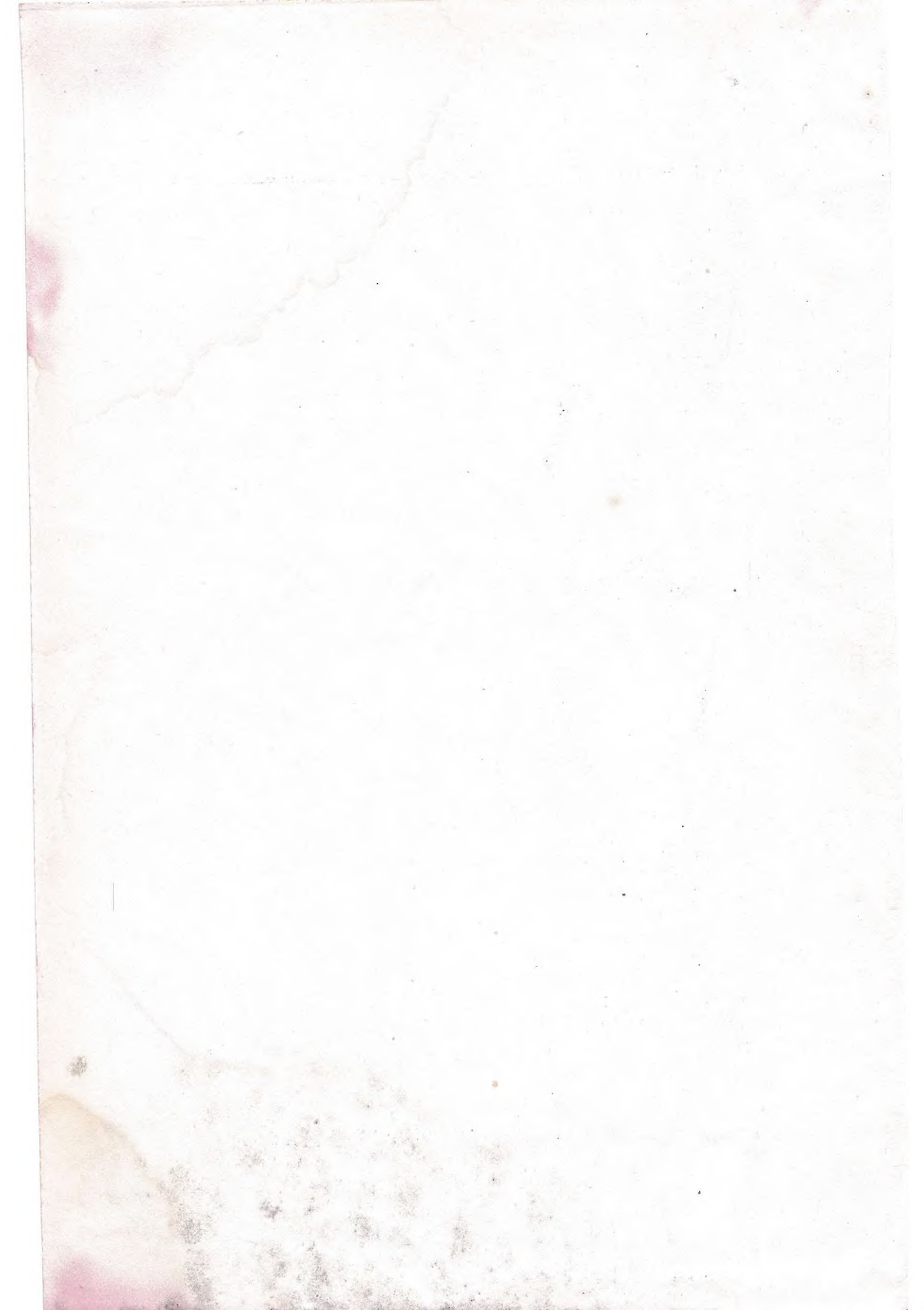






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AFRICA

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PEOPLES OF ALL NATIONS

Editorial

PEOPLES and NATIONS are words that have been much on tongue and pen in recent years. Since the outbreak of the Great War national spirit has been more active in the minds of men than at any other time in history.

By its very existence the League of Nations recognizes the ineluctable fact of nationalism, though an eminent statesman, in describing the spirit of nationalism as "the curse of Europe," looks to the League somehow to abolish that spirit, and one of our seers, among his after-war visions, has seen a "world state," in which, presumably, national distinctions are blurred and all humanity exists in some strange neutral tint.

Survey of the Living World To-day

IN this brief note we cannot discuss the merits of nationalism or the "self-determination of small peoples." These matters are mentioned merely to indicate the interest that has been awakened in the study of the world's nationalities, whether that be in the hope of making them all pursue one ideal and conform to one pattern, or the better to understand how sharply they differ from each other.

Here we are concerned with things as they are, and it is the aim of this work to quicken the interest of the English-reading public in the peoples of other nations, their racial origins, their history, their manners and customs, at a time when the need for such knowledge will not be called in question either by those who see in the spirit of nationalism a good thing or by those who denounce it as a curse.

"The Proper Study of Mankind is Man"

A PROPER knowledge of the races of mankind that are sharing with us in the life of the globe to-day is essential to anyone who would lay claim to be decently educated. It scarcely needed the Great War to make intelligent persons understand how the complex machinery of modern civilization has brought peoples of very distant areas of the earth into a relationship, the closeness of which is often realized only when some temporary breakdown in that machinery occurs.

The war at least made plain to the most unobservant that no nation can live unto itself alone, and in that degree it stimulated the sort of study which this work seeks to advance.

A New Picture of the Post-War World

IT was determined that the task of presenting an entirely new picture of the post-war world in its living actuality should be attempted, and, after due consideration, the national unit was found to offer the most practical method of treatment. By arranging the nations of the world in their alphabetical order, rather than following any geographical sequence, a pleasing variety of subject resulted.

Merely to describe the peoples of all nations in their habits as they live, and to illustrate them profusely, did not seem adequate to the purpose in hand; hence the historical chapters, in which every nation's story is briefly retold by skilled historians.

Only Writers of Accepted Authority

THAT every country in the world should be depicted anew by a writer of accepted authority upon it was a cardinal condition of our plan. At the risk of being invidious in naming any of the hundred distinguished writers whose contributions have helped to make **PEOPLES OF ALL NATIONS** the unique authority it may claim to be, the names of Sir Frederick Lugard, Sir Valentine Chirol, Dr. Grenfell, Sir Percy Sykes, and Sir Francis Younghusband, so eminently identified as these are respectively with West Africa, India, Labrador, Persia, and Tibet, may be noted merely as illustrative of this quality of our work.

Entirely New Series of Pictorial Documents

WHILE great pains have been taken to ensure that our literary contents shall be the best that can be produced by our best writers, the labour and expense involved on the pictorial side of the work exceed anything ever before attempted in a publication of this kind; for it was felt that the easily obtainable views of places and racial types fell much below the standard aimed at here.

To bring together an entirely new collection of photographs of world-wide interest meant a great task, but a task that has been faced, and with what success let the pages that follow bear witness.

An Unequalled Pageant of all Mankind

PHOTOGRAPHERS in all parts of the world have been at work expressly to enrich our pages, and several of Britain's finest experts in camera craft have undertaken foreign journeys exclusively on behalf of **PEOPLES OF ALL NATIONS**. Each photograph—and none but direct camera reproductions of actual life appear—has some lesson to teach, either in racial character, native craftsmanship, or custom.

With comparatively few exceptions the illustrations are printed here for the first time, and apart from the interest and authority of the literary contents, the richness and variety of the photographic collection provide a fascinating and unrivalled pageant of living mankind, the study of which cannot fail to prove of high educational value.

THE FLEETWAY HOUSE,
LONDON, E.C.4



A GALLERY OF CONTRIBUTORS

MORE than one hundred writers of distinction, and some three hundred expert photographers, have cooperated in furnishing the literary and pictorial contents of this work. Below we present seventy portraits representative of the distinguished group of explorers, travellers, and historians whose original contributions stamp with authority the pages of

PEOPLES OF ALL NATIONS



ALGERNON E. ASPINALL
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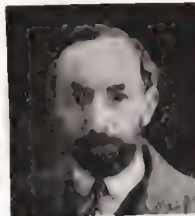
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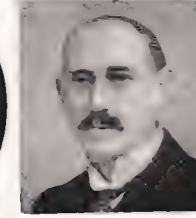
Lt. Col. H. F. JACOB
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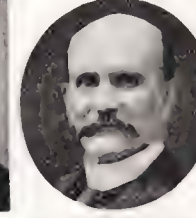
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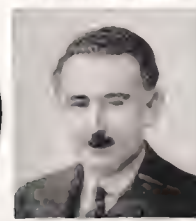
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PLAN OF THE WORK

The alphabetical arrangement facilitates reference to any particular country. States and peoples merged into large national groups are, with some exceptions, treated under the parent group, e.g., "British Empire," "French Colonial Empire," but nationalities of historic or peculiar interest though not politically independent, such as Annam and Dahomey, and self-governing dominions, like Canada and New Zealand, are individually dealt with in their alphabetical sequence

<p>ABYSSINIA AFGHANISTAN ALBANIA ALGERIA ANDORRA ANNAM ARABIA See also Hejaz, ARGENTINA [Oman] ARMENIA AUSTRALIA AUSTRIA AZERBAIJAN</p> <p>BELGIUM BELGIAN CONGO BHUTAN Bohemia (See Czecho- BOKHARA [Slovakia]) BOLIVIA BRAZIL BRITISH EMPIRE I. IN AFRICA Anglo-Egyptian Sudan Ascension Island British East Africa Kenya Tanganyika Uganda Zanzibar Egypt (See Egypt) Mauritius, etc. Nyasaland Protectorate St. Helena Seychelles Somaliland Protectorate South Africa Basutoland Bechuanaland Rhodesia (See Rhodesia) See also South Africa, Union of Swaziland West Africa Nigeria Gambia Gold Coast, Ashanti, & Northern Territories Sierra Leone Togoland Cameroon Zululand (See South Africa, Union of)</p> <p>II. IN AMERICA Bermudas Canada (See Canada) Falkland Islands Guiana, British Honduras, British West Indies</p> <p>III. IN ASIA Aden, Perim, Socotra, Bahrein Islands [Lahe] Borneo & Sarawak Hongkong India (See India) Straits Settlements Malay States</p> <p>IV. IN AUSTRALASIA AND OCEANIA Papua New Guinea Fiji Pacific Islands See also Australia, New Zealand, Tasmania</p> <p>V. IN EUROPE Channel Islands Cyprus Gibraltar Malta</p>	<p>BULGARIA BURMA CAMBODIA CANADA Central American Republic (See Guatemala, Hon- duras, & Salvador) CEYLON CHILE PATAGONIA CHINA See also Manchuria, Mon- golia, Sin Kiang, Tibet Cilicia (See Syria & Cilicia) COLOMBIA COSTA RICA CUBA CZECHO-SLOVAKIA (Bohemia, Moravia, Silesia, Slovakia Ruthenia) DAHOMY DANZIG DENMARK See also Iceland Dominican Republic (See Santo Domingo) ECUADOR EGYPT LIBYAN DESERT ENGLAND ISLE OF MAN ESTHONIA FINLAND FIUME FORMOSA FRANCE See also Algeria FRENCH COLONIAL EMPIRE I. IN AFRICA French Congo (French Equatorial Africa) Cameroon Reunion French Somaliland French West Africa & the Sahara See also Dahomey Mauritania Morocco (See Morocco) Togoland Tunis (See Tunis) II. IN AMERICA Guadeloupe French Guiana Martinique St. Pierre & Miquelon Is. III. IN ASIA French India French Indo-China See also Annam Cambodia IV. IN AUSTRALASIA & OCEANIA New Caledonia New Hebrides Society Islands, Tahiti, Marquesas, etc.</p>	<p>GEORGIA GERMANY BADEN BAVARIA PRUSSIA SAXONY WURTEMBERG GREECE Greenland (See Denmark) GUATEMALA HAITI HAWAII HEJAZ HONDURAS HUNGARY ICELAND INDIA See also Burma, Nepal IRAK IRELAND ITALY ITALIAN DEPENDENCIES Eritrea Italian Somaliland Tripoli & Cyrenaica Tientsin Concession JAPAN See also Formosa Korea KHIVA KOREA Kurdistan (See Armenia & Persia) LATVIA LEBANON LIBERIA LIECHTENSTEIN LITHUANIA LUXEMBURG MADAGASCAR MANCHURIA Mesopotamia (See Irak) MEXICO MONACO MONGOLIA Moravia (See Czecho- MONTENEGRO [Slovakia]) MOROCCO NEPAL NETHERLANDS DUTCH EAST INDIES DUTCH WEST INDIES NEWFOUNDLAND LABRADOR NEW ZEALAND See also Samoan Is. NICARAGUA NORWAY OMAN PALESTINE PANAMA PARAGUAY Patagonia (See Chile) PERSIA & KURDISTAN PERU PHILIPPINE ISLANDS</p>	<p>POLAND PORTUGAL PORTUGUESE DEPENDENCIES Goa, Macao, Timor, Cape Verde Islands, Portuguese Guinea, San Thome and Principe, Angola, Mozambique RHODESIA RUMANIA RUSSIA See also Azerbaijan, Esthonia, Georgia Latvia, Lithuania Siberia, Ukraine SALVADOR SAMOAN ISLANDS WESTERN SAMOA SAN MARINO Sandwich Islands (See Hawaii) SANTO DOMINGO SCOTLAND SERBIA, CROATIA & SLOVENIA See also Montenegro SIAM SIBERIA YAKUTSK REPUBLIC Silesia (See Czecho- Slovakia, Germany Poland) SIN KIANG SOUTH AFRICA, UNION Cape of Good Hope Natal & Zululand Transvaal Orange Free State S.W. Africa Protectorate See also British Empire in Africa SPAIN SPANISH COLONIES Rio de Oro, Adrar Ifni, Spanish Guinea Fernando Po, Spanish Morocco SWEDEN SWITZERLAND SYRIA & CILICIA See also Lebanon TASMANIA TIBET TUNIS TURKISTAN See also Sin Kiang, Bok- hara, Khiva TURKEY See also Arabia, Syria UKRAINE UNITED STATES OF AMERICA U.S. TERRITORIES Alaska Porto Rico Virgin Islands Guam See also Philippine Is- lands, Hawaii, Samoan Islands URUGUAY VENEZUELA WALES Yugo-Slavia (See Serbia</p>
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THE DAWN OF NATIONAL LIFE

*An Outline of Racial Origins: How Man Emerged
from the Horde at the Call of the Tribal Spirit*

By **SIR ARTHUR KEITH, F.R.S., F.R.C.S., LL.D.**

Author of "The Antiquity of Man," "Nationality and Race," etc

IF we would seek for a rational explanation of how mankind has been fashioned into diverse races, and how modern nationalities have come into being, we must go far beyond the bounds of history in its written form. From the number of early cemeteries

and graves in Upper Egypt, we may draw the conclusion that some 6,000 years before the birth of Christ if not earlier, a discovery had already been made which was destined to revolutionise the world of mankind. This discovery was the knowledge of agriculture—the art which made any tract of land, one which was scarcely sufficient to sustain a single soul by its natural produce, sufficient to carry a hundred families. By this art the sparsely distributed natives of the valley of the Nile

became, in a few generations, the teeming millions who served the Pharaohs. It is the knowledge of agriculture that has clothed large parts of the earth with a close carpet of humanity.

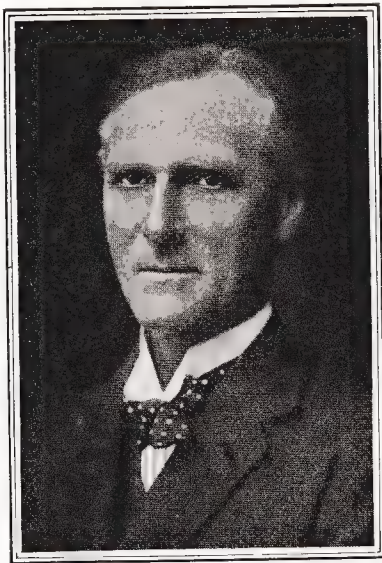
To take a modern example from our own homeland, an area in the valley of the Thames which could scarcely have supported twenty wandering families in Neolithic times by its natural produce of plant, fish, and game, now provides homes for over seven millions of Londoners

The discovery and improvement of agriculture have made massed populations and crowded nationalities possible, and wrought a evolution in the conditions of human existence. This critical step forward marks the close of an ancient order of things and the dawn of our modern world.

The discovery of agriculture coincides with another important event—the beginning of the Neolithic period, the last of man's many phases of stone culture. Experts are almost unanimous in placing the beginning of man's Neolithic culture at a date some 6,000 or 7,000 years before the birth of Christ. Thus it will be seen that the dawn of our modern world of crowded nationalities is a comparatively recent event in man's immensely long history. It was not until some 3,000 years before

Christ's time that men found out how to replace weapons and implements of stone by others wrought in metal—first in copper or bronze, and then in iron. The Bronze and Iron Ages represent only the latest pages of the voluminous history of mankind.

For the anthropologist there are but two well-marked phases in human history. The first phase is that of natural subsistence—an infinitely long and monotonous chapter—stretching



Arthur Keith

Photo, Russell

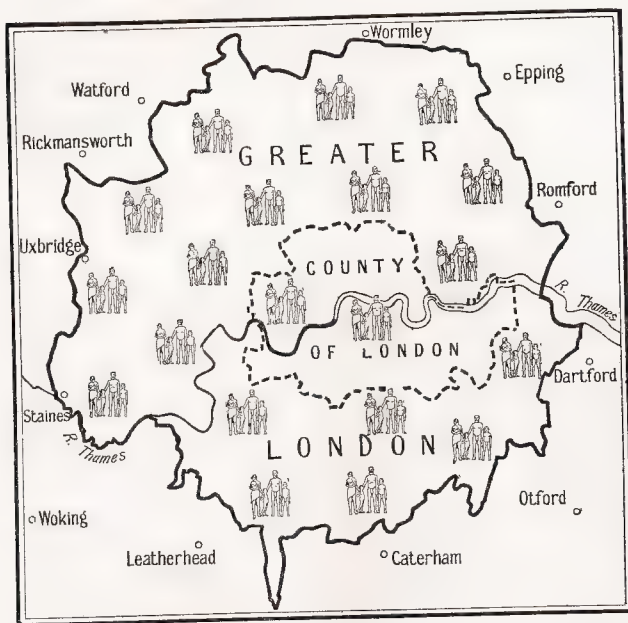
over a million of years or more. The second is the phase of artificial subsistence—which we have just seen to be a short chapter—covering a period of 8,000 years, or 10,000 at the very utmost. This later period has been one crowded with events which have a critical bearing on the present and future welfare of

early humanity, when modern races of mankind were being fashioned and the qualities of their brains and minds were being evolved. No land offers us such advantages for our present purpose as does the continent of Australia. Until a little over 150 years ago, when Captain

Cook arrived there, it was the most secluded part of the earth's surface, the most remote from the tides of civilization which swept the continents lying to the north of the Equator.

If a breeder were in search of a primitive stock of humanity, with the view of evolving from it, by means of artificial selection, breeds or races comparable to the more distinctive types of modern mankind—such as the Negro of Africa, the Mongol of Asia, and the Caucasian of Europe—he would select for his purpose the dark-skinned natives of Australia. They represent an old or primitive type of modern humanity.

They have many Negroid traits, some Mongolian, some Caucasian features, and many other characters which may be



WHEN ONLY 100 PERSONS COULD LIVE IN LONDON
In prehistoric times, before man had discovered the great secret of agriculture, the area now covered by Greater London could support only about 100 individuals. Its total possible population at that early stage is shown by the figures on the map. To-day, seven and a half millions of human beings are massed in the area

mankind. It was during this period that the actors in the great drama of humanity took up their present places on the world stage. But when it comes to the understanding of racial and national problems, the first and long natural phase of man's history is by far the more important, for it was in this period that the existing races of mankind became differentiated and came by their mental qualities and bodily characters. The mental outlook which has been inherited by modern man was shaped then.

Fortunately for our present purpose, it is still possible to study the conditions of life which prevailed in the world of

termed low or primitive. The conditions under which they spend their lives represent a stage which prevailed in all parts of the world before the art of agriculture was discovered. At the date of Captain Cook's arrival the native population of this vast continent—probably under a quarter of a million souls—was divided and subdivided into a myriad of tribal islets.

The manner of life led within one of these islets we may glean from the recent and instructive researches of Professor Baldwin Spencer and Mr. F. J. Gillen in Central and Northern Australia. We may select the Warramunga tribe, occupying a sharply delimited

territory, equal in extent to the combined areas of Yorkshire and Lancashire, situated almost in the heart of the continent. Their country is an arid plain, covered by Mulga scrub, crossed by ranges of hills, and provided with no natural frontier barriers. So barren does the land seem to a European visitor that he is puzzled to know how the natives manage to obtain a livelihood, for they are entirely dependent on the natural produce of their arid plains and almost waterless creek-valleys.

Over this country the Warramunga are scattered, divided into local bands or groups, each group confining its wanderings to a definite and recognized district of the tribal territory. Each local group is composed of closely related indi-

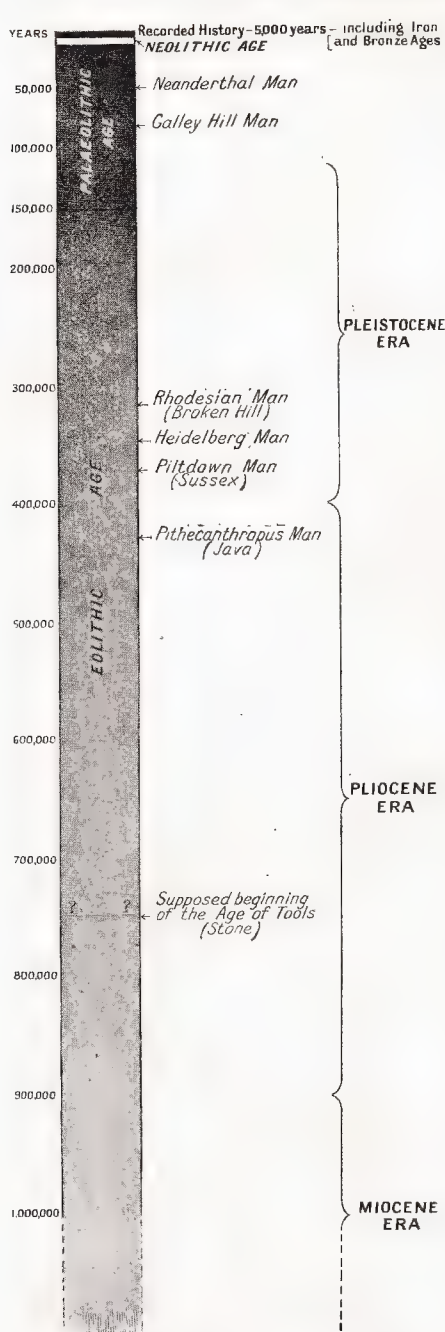
viduals, the older men serving as heads or advisers. A common speech prevails throughout the members of the tribe, with a tendency to form local dialects. Elaborate ceremonies bring local groups together at intervals, and assist to keep up a community of interest and of organization throughout the whole tribe.

The Warramunga are surrounded by five other tribes, each of which has its marches strictly delimited. Each has its own tongue; in ceremonies and in beliefs, each tribe differs in detail. A strict understanding of territorial limits, a decided difference in speech, and slighter differences in customs, habits, beliefs, and ceremonies tend to isolate neighbouring tribes. Marriage across the tribal frontier line is rare: organized



THE DISCOVERY THAT MARKS THE DAWN OF OUR MODERN WORLD.
The discovery of agriculture was the event which changed the whole face of the world. The first man who discovered the use of the hoe laid down a new knowledge which "has clothed large parts of the earth with a dense carpet of humanity." The Nigger native seen above, whose agriculture is limited to the use of a primitive hoe, is not greatly advanced beyond the prehistoric discovery.

Photo J. R. B. B. B.



AGE OF MAN ON THE EARTH

This diagram, prepared by Sir Arthur Keith, is based upon two scales of time, one estimated by the age of geological deposits and the other by the evolution of human implements. Note how brief a period in comparison to the whole is the recorded history of man

warfare of tribe against tribe is unknown; but perpetual inter-tribal vendettas across frontier lines serve to keep the people of one area separate from those of surrounding areas.

No matter which part of the Australian continent we had visited before the arrival of the white man, we should have found it divided up, each area being the circumscribed homeland of a local or family group. We should have found that a number of these local groups regarded themselves as forming part of a natural community or organization to which we may give the name of tribe. Nowhere on the Australian continent do we find evidence of disturbances wrought by the impact of migratory or invading hordes. Evolution worked out its ends by increasing the numbers and territory of successful tribes at the expense of their less vigorous and less prolific neighbours.

PHASE of life that ended 8,000 years ago in Europe but is still existing in Australia

The state of human existence which can still be seen in Australia represents for us the conditions of human life in all parts of the world during the long epoch of man's natural or primitive subsistence. In Europe this phase began to come to an end some 8,000 years ago. It was amidst these primitive conditions that the numerous races and breeds of modern mankind became differentiated from each other. In such conditions, too, extinct human forms, which we know only by the discovery of their fossilised skull and bones, became evolved.

It is only when we look deeply into the problem of the origin of modern human races, and search for the machinery which Nature has employed to bring them into existence, that we see the importance of the factor of isolation. This factor of isolation was forced on Darwin's attention when he visited the Galapagos Islands, and found each with its peculiar species of birds and turtle.

It was not necessary for Nature to place primitive mankind on an archipelago of islands scattered in a

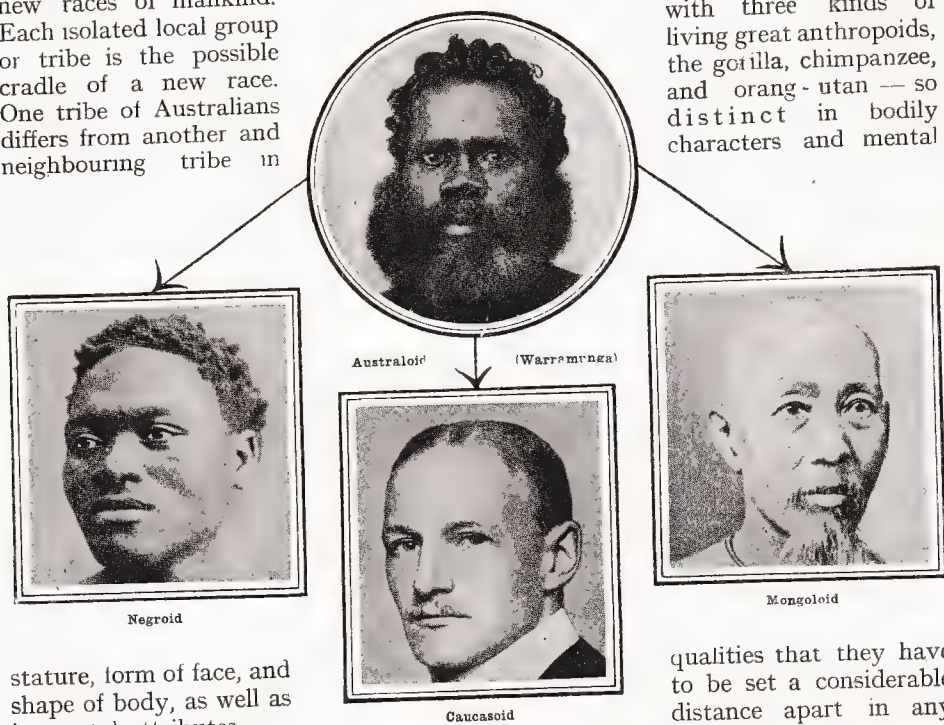
vast sea to secure the isolation of human groups; she obtained the same effect by creating and fixing in the human brain that assemblage of instinctive mental reactions that we are all familiar with a "tribal spirit" or "clannishness."

The tribal instinct is an essential part of Nature's machinery for the production of new forms of humanity—new races of mankind. Each isolated local group or tribe is the possible cradle of a new race. One tribe of Australians differs from another and neighbouring tribe in

mental qualities which constitute the tribal instinct divide mankind into groups or nations, and have been an essential factor in evolving the black, yellow, and white races of mankind from a common ancestral stock.

In searching for light on the earliest stages in human evolution help can be obtained by studying the animals most nearly related to man. For many years

we have been familiar with three kinds of living great anthropoids, the gorilla, chimpanzee, and orang-utan—so distinct in bodily characters and mental



stature, form of face, and shape of body, as well as in mental attributes.

If the tribal spirit, which is so deeply engrafted in human nature, could be eradicated—if that mental quality which Professor F. H. Geddings, in "The Principles of Sociology," has named "consciousness of kind" were to be bred out of the human brain, then the racial frontiers of the world would break down, and mankind would mingle and become reduced to a grey uniform mixture throughout the world. It is the ever present reaction of the tribal spirit that maintains racial frontiers. These

OUR ANCESTRAL BLACK

The existing Warramunga of Australia represent the original stock from which the three great modern races have developed, as suggested in the above grouping

qualities that they have to be set a considerable distance apart in any evolutionary scheme of classification. The orang is native to Borneo and Java; the gorilla and chimpanzee are now confined to Africa. The

difference between these apes is so great that they have to be classified or grouped not as separate species, but as separate genera. In the ancient world of mankind there were wide gaps of a similar kind between human types: some of the extinct human forms, which are known from their fossil remains, were so different in structure from the modern breeds of men, and were marked off

from each other by such pronounced anatomical characters, that they have to be given separate specific or even generic rank. They were as far apart in the evolutionary scale of the human world as the jackal, wolf, dog, and fox are in the canine world. All the breeds or races of modern man, on the other hand, are no farther apart in the evolutionary scale than the modern breed of dogs, such as the bulldog, greyhound, sheep-dog, and spaniel.

SCIENCE, despite its progress, has only recently found new marvels of human development

In the later phases of the period of man's natural subsistence, the ancestral stock of modern man thrived, expanded, and came gradually to occupy the whole surface of the earth, ousting and extinguishing all the representatives of competing and more ancient human types. There must have been some qualities of brain and body in the ancestral stock of modern man that gave it a winning advantage over all its rivals. As this modern stock thrived and expanded, broken up as it must have been into scattered, isolated, local groups, it in turn underwent differentiation and gave rise to the various human breeds or races that carpet the surface of the earth to-day.

Breeders will agree that the persistent separation of a primitive community into local or tribal groups is highly favourable to the creation of new races or breeds. But how is it that Negroid features have become most pronounced in the natives of tropical Africa, Mongoloid features in the natives of North-Eastern Asia, and Caucasoid or European features in the natives of Europe?

In late years Nature has unlocked some of the secrets of her mechanism for the production of new forms of man and beast. It has been found that there exists in the human body just as in that of every vertebrate animal, a number of growth-regulating glands, each exercising its own peculiar effect on the growth of body and brain. Two are situated within the skull and

attached to the brain—the pituitary gland and the pineal gland. Another is placed in the neck—the thyroid gland. A fourth is placed near the kidneys—the adrenal gland; while the fifth, or interstitial gland, forms an intrinsic constituent of the sex or seed glands.

The fact that removal of the sex glands alters the bodily form and mental character of human beings is knowledge of olden times. But it is only in recent years that we have learned how the effect is produced. We now know that the sex glands and each of the other glands just mentioned are small but complex chemical laboratories in which substances named hormones are produced. These hormones are passed in minute quantities into the circulating blood and are by this means carried to every member and part of the body, where they exercise a regulating or controlling influence on growth and form.

MYSTERIOUS glands that determine sex and stature and shape new types of human beings

Medical men are only too familiar with the disturbances of growth which follow disorderly action of one or more of these glands. For instance, the pituitary gland may assume an abnormal size, with the result that the growth of the whole body changes. A young man or woman so affected will shoot up into a giant or giantess. If, on the other hand, the gland is reduced in size or action, dwarfism results. We know, too, that adult individuals who suffer from enlargement of the pituitary gland become transformed in appearance in the course of a few years. Their faces become rugged and long, their jaws big, and their noses prominent. Their feet, hands, skin, hair, and mental nature change, so potent are the hormones emanating from the pituitary gland in the shaping of bodily characters.

Medical men are also familiar with the growth effects which follow disordered action of the thyroid gland. The effects are different from—almost the opposite of—the effects which follow



ANIMALS THAT ARE MOST NEARLY RELATED TO MAN

The orang (left), a native of Borneo, who builds a rude shelter in the tree-tops, and the chimpanzee (right), together with the gorilla, shown opposite, are man's nearest relatives among animals. But these apes are so different from each other that they form separate genera, and the fossil remains of primitive man show equally great structural differences, whereas modern men are no farther apart in the evolutionary scale than the modern breeds of dogs

disturbed action of the pituitary gland. If the action of the thyroid is defective, the face becomes short and broad, the nose seems to sink in at the root and to become widened and flattened. The skin and hair change in texture, the brain becomes sluggish, growth in stature is diminished or even arrested, so that dwarfism results. Again, the adrenal glands, as well as the thyroid, may be defective or altered in action. The skin of a fair person then becomes darkened by the deposition within it of pigment. The colour of hair and skin can be changed.

HORMONES at work and the wonders they can perform in the growth of the human body

Thus we see that there exists in the human body an elaborate mechanism for regulating its development and growth. By the free play and interaction of hormones, stature and strength may be increased or diminished; the pigmentation of the skin may be altered, the texture and distribution of hair changed, the facial features transformed, mental nature and emotional reactions greatly modified. Further, it is highly probable that certain elements

in food, known as vitamins, can act on, and alter, the hormone mechanism which controls growth and determines racial characteristics.

MOST recent coins from Nature's wonderful mint and where they circulate

The most recent human types to be found in the world are (1) the blond people of North-Western Europe; (2) the typical negro of Central or Tropical Africa; (3) the Mongolian type of North-Eastern Asia. These are the latest physical human coins issued from Nature's evolutionary mint, and to the first only can we give any close consideration here. The lands lying round the Baltic, which served as the cradle of the blond type, represent a recent area of habitation, for throughout the long glacial period they lay deeply buried beneath a thick cap of ice.

We have every reason to suppose that the Nordic race of North-West Europe, tall men with fair hair and skin, with blue eyes and long narrow heads, are the progeny of the dark-haired and long-headed Mediterranean type of man who expanded northwards as the ice-sheet



THE FIERCE AND TERRIBLE ASPECT OF THE GORILLA

Though largest of the man-like apes, this creature is not so nearly related to the human genus as the chimpanzee, which, like the gorilla, is an *inhabitant* of Africa

vanished. Blond skin and hair are new features, for a dark skin is a character of primitive races of man; it is a simian and ancient inheritance.

We have no apt name for the racial type found in Europe and South-West Asia, the best being that proposed by Blumenbach—Caucasian or Caucasoid. Ever since the dawn of written history, one branch or another of this stock has led the van of civilization. All great human inventions have been made by one or other of its members—the art of agriculture, the use of metals, the application of steam and electricity, the perpetuation of knowledge by the

use of written or printed characters. How varied this stock has become, how active evolutionary forces have been in its midst, is at once realized when we draw a line across that part of the map of the world to which the Caucasian stock was confined until the dawn of the sixteenth century. The line extends from Southern India to Scandinavia. At the European end of this line we find the cradle-land of the blond man; at its Indian end we find peoples showing distinct Australoid and Negroid traits. The population of India, we shall see, has been evolved on the great racial watershed of the world. Within its

borders extend the fringes of all the four great racial stocks of the world—the primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid. India lies at the junction of the four great racial seas, hence the apparently mixed character of her population.

NOSES of all nations are variously designed according to racial areas

Our early acquaintance with Biblical history has unconsciously led us to regard the peoples living between the eastern end of the Mediterranean and the western frontiers of India—the Turk, Kurd, Armenian, Jew, Arab, Persian, and Afghan—as the most ancient of human races. When, however, we look closely at the physical characters of these Eastern peoples, particularly at their facial features—for it is by the form and expression of the face, by the colour of skin and texture of hair that we can best tell one race from another—we see that in reality they represent one of the most clearly differentiated branches of the Caucasian stock.

It is on the human nose that Nature has wrought her latest evolutionary designs. Among anthropoids the nose is merged in the contour of a snout-like face; the primitive human nose is wide, flat, not clearly differentiated from the rest of the face. In the typical Semitic face, and in variants of this type, we see a racial characteristic which extends from Palestine to Egypt. In this region of the world the nose has become a sharply delineated structure, more so than in any other racial area.

The present headquarters of this great-nosed racial type, which may be named Proto-Semitic, lies in South-Western Asia. It extends towards the north and east until it reaches the frontiers of the Mongolian stock beyond Afghanistan in the neighbourhood of the Hindu Kush. To this Proto-Semitic stock the Turk belongs, not, as is so often believed, to the Mongolian. We can follow the Proto-Semitic type through Persia and Baluchistan. When we enter the Punjab the racial type changes; the skin darkens, but the

stature and features are pronouncedly Caucasoid or European. In India we reach the utmost fringe of the Caucasoid type; we pass beyond its evolutionary cradle. When we move towards Arabia or Egypt we come among less differentiated members of the Proto-Semitic stock. In Arabia, as in Egypt, we are passing towards the African cradle-lands and come within the zone of Hamitic influence. The Arabs and Egyptians have been evolved on that fringe of the Caucasian territory which borders on Negroid or Hamitic territory.

The greater part of Europe, including all its central areas, is occupied by peoples who, although differing in no evident degree from Nordic and Mediterranean races as regards facial features, colouring of hair and skin, and in stature, yet have a different form of skull. They are round-headed or brachycephalic, whereas the Nordic and Mediterranean stocks are long or narrow headed—are dolichocephalic.

LONG heads and round heads, and the distinct racial origins suggested by them

A difference in head form must not be given undue importance as a race mark. At best it serves in the subdivision of a human stock into races. Among Mongols we find peoples with long heads, although most divisions of this stock have round heads. Among Negroid and Australoid peoples most have long heads, only some have round. In the branches of the Proto-Semitic stock a round head is the prevailing form, but some branches are long-headed. We must not suppose that Central Europeans of the round-headed or Alpine type are radically different from the other two European stocks because of their shape of head. Clearly all Europeans are evolved from a common ancestral or Caucasian stock. In Mediterranean and Nordic stocks, dolichocephaly is dominant; in the Alpine stock, brachycephaly is dominant.

The Alpine stock falls into two divisions—the fair-haired, round-headed peoples occupying the greater

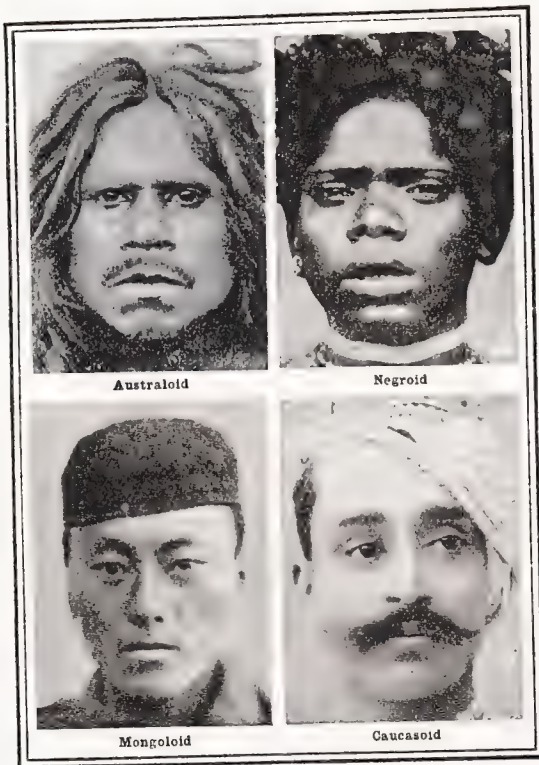
part of Russia, extending to Finland and the Baltic Provinces and sweeping right through Poland and Germany as far westwards as Hanover. The fair Alpine people are also known as Slavs. The other division, darker in skin and hair, and even more rounded in form of skull, occupy the greater part of the Balkan peninsula and the lands drained by the Danube and Upper Rhine. The dark-headed Alpine stock also extends into Northern Italy and occupies the whole of Central France.

So far as concerns physical type—and in everyday life the distinction between one human race and another can be made only from the outward appearance of face and body—the whole population of modern Europe, all its nationalities, if we except the Mongolian remnants in Northern Russia, has been compounded from the four racial stocks or types just mentioned—the Mediterranean, Nordic, fair Alpine or Slav, and dark Alpine—the French Celt. We have no option when we conclude that each of these stocks has been evolved in Europe, for nowhere else in the world do we find peoples or traces of peoples that could serve as ancestral stocks of modern Europeans.

We must conclude that Europe has been the cradle of her own racial types. But we do know that in the last six thousand years the round-headed stock has greatly increased the original area it held in Europe. In late palaeolithic times, towards the end of the Ice Age, we find the first traces of round-headed men in Western Europe. Until then all the fossil remains found in Western Europe are those of long-head racial types. The first round-head invasion of Britain occurred at the beginning of the Bronze Age, some two thousand years B.C.

Up to the time when Darwin's discoveries and teaching began to influence the thoughts of scientific men, it had

been customary to trace the origin of European races to an Eastern or Asiatic source. The older anthropologists pre-supposed a distant Garden of Eden in the East, from which waves of mankind issued to flow westwards over a virgin Europe. We now know that Europe has been occupied by human forms throughout a whole geological



THE RACIAL WATERSHED OF THE WORLD

Within the borders of India the four great racial stocks of the world find a meeting-place. The primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid are all to be found there. The types in order are: Vedda, Kader Forest man of S. India, Bhutia of Darjeeling, and a prince of Rajputana

epoch, long before types had reached their present modern racial states of evolution and distribution.

Still, the Aryan theory, which held that the dominant people of Europe had spread from a centre in South-Western Asia, had one advantage. It provided an easy explanation for the fact that all the languages spoken between Ireland in the West and India

in the East are modifications of the same ancestral tongue. Men did not then believe that speech could spread except by racial expansion and conquest. It was supposed that blood and speech must spread together.

RACES of man are differentiated in the same way as well-marked species of animals

The spread of fashion, such as everyone is familiar with in the modern woman's world, is no new thing. Among the natives of Australia, living in isolated groups, fashion, custom, and information can still percolate through the mass. In ancient Europe, during the Ice Age, we find fashion succeeding fashion in all parts of the continent. The most probable explanation of the community in origin of European tongues is to be found in the rise and spread of agriculture. The European peoples are without doubt evolutionary products of their own continent, but their civilization is certainly to be traced to an eastern source—to lands occupied by the Proto-Semitic stock. If we admit that a Proto-Semitic people, occupying a region between the Levant and India, was one of the first to master the secrets of agriculture and that from their land this knowledge—so revolutionary and potent in its effects—began to spread in ever-extending eddies, then we can see how a common tongue might come to be spread throughout a continent. All the facts at our disposal point to the round-headed stock as the active agents in carrying the knowledge of agriculture into Europe and disseminating it throughout the continent.

So clearly differentiated are the four chief types of mankind that, were an anthropologist presented with a crowd of men comprising individuals drawn from the central cradles of the Australoid, the Negroid, Mongoloid, or Caucasoid types, he could separate the one human element from the other without hesitation or mistake. The races have the same high degree of differentiation which we find among well-marked species among animals. We may therefore speak of such races as specific races.

But suppose the same test had to be carried out on a mixed company drawn from the Mediterranean area, the Nordic area, the Alpine area, and the Proto-Semitic area, how far would our expert be successful? With three out of every ten individuals he would show hesitation or probably make a mistake about them. The same thing would happen if our test company were drawn from the outlying parts of neighbouring evolutionary areas. Everyone will admit that the people of Persia, Spain, Norway, and Poland must be regarded as belonging to distinct races, but they are imperfect races, because only about 70 to 80 per cent. of their population carry distinctive racial markings. They are not fully differentiated racial types.

Then we come to racial distinctions which depend almost entirely on tradition, speech, custom, and habit. No fitter example can be chosen to illustrate this least degree of racial distinction than the British Celt and Saxon. Nowhere have we a better opportunity of comparison of these two racial types than in Scotland. From earliest times the Highlanders have been counted Celts, the Lowlanders Saxons. With nine out of ten individuals in a mixed company the most expert anthropologist will be unable to say, judging purely from physical characters, whether he is dealing with a Celt or a Saxon.

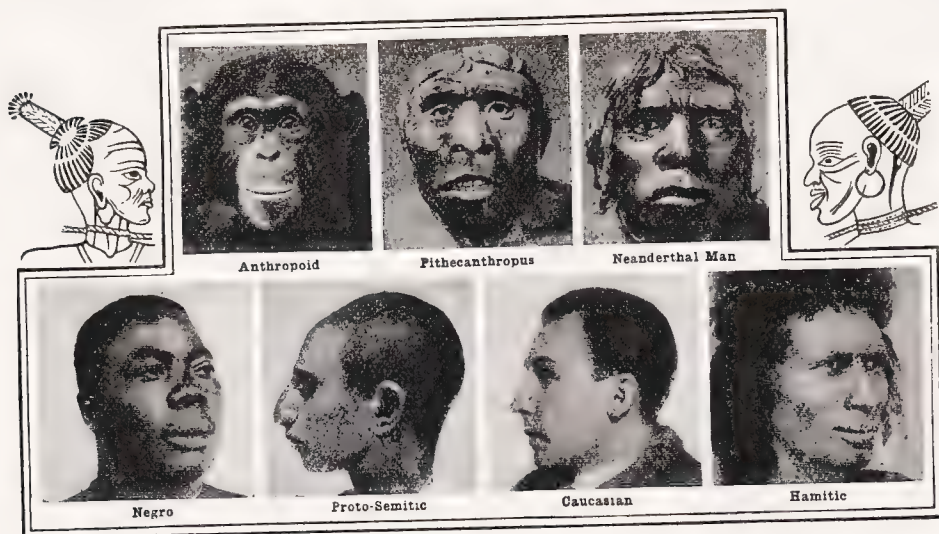
PHYSICAL distinctions among the peoples of the British Isles mark them as "incipient races"

On the streets of one of our great cities every British nationality of Celtic and of Saxon origin is plentifully represented, but it is only in exceptional cases, and usually guided by accidental circumstances such as accent, or dress, or manner, that even an expert can separate individuals of English, Welsh, Irish, or Scottish origin from each other.

The degree of difference which exists between British people of Celtic and of Saxon origin represents the initial stage in the differentiation of races. Such races should be recognized and spoken of as incipient races. From the politician's point of view, this incipient

stage in the differentiation of a common human stock into different races is of the greatest importance, so persistent and clamorous is the machinery which Nature employs for the evolution of racial individuality. For the anthropologist it is also significant, for the incipient stage marks the first step to racial differentiation; the imperfect stage marks the second, while the specific stage marks the summation of the evolutionary movement. In every continent of the globe all three stages

ever invented, because by its means the weakest and least equipped races of mankind were laid open to attack by the strongest and best equipped. The coming of the long-voyage ship brought the advance-guard of Western Europe against the weak flanks of the native races of America, South Africa, Australia, and New Zealand. In the course of three centuries the racial aspect of a great part of the world has been transformed; if no new type has made its appearance, many ancient human types have been



NATURE'S LATEST EVOLUTIONARY DESIGNS IN NOSES

In the study of the physical attributes of man the nose forms one of the most important indexes to nationality. Sir Arthur Keith has some very interesting reflections on this subject in his brilliant contribution to these pages, and the arrangement of the above group will help to illustrate the point he makes so effectively. The photographs of Pithecanthropus and Neanderthal Man are from restorations in the American Museum of Natural History

are plentifully exemplified, showing that Nature's evolutionary machinery is still at work in all parts of the earth.

At an early point in this account, the revolution wrought in the evolution of human races by the discovery of agriculture was emphasised. Peoples who have utilised this art to the full have been able to increase their numbers one hundred-fold and more. Next in importance, as a factor in the racial transformation of the earth, come the knowledge of navigation and the mastery of the sea. The long-voyage ship is the most powerful anthropological weapon

extinguished. The evolutionary wheel has been turning at a rate unprecedented in the history of mankind.

Sea power is no new thing. We have now the most ample evidence that in the second millennium B.C. there was a busy traffic along the seas on our western British shores, linking South-West Europe to the Orkneys and to Norway. By this route both Ireland and Wales received from the south important additions to their primitive populations. By the same date the North Sea had been mastered, for in ancient graves which lie scattered in the eastern counties of

Britain, we find definite evidence of invaders from the continental shorelands of the North Sea. The Saxon and Danish invasions were but earlier repetitions of a series of prehistoric events.

HUMAN Hybrids, or the interbreeding of different races and the consequences

At a still earlier date, probably by the beginning of the third millennium B.C., the Mediterranean had been mastered by branches of the human stock which had peopled its shores since prehistoric times. Along all the shores of the Indian Ocean, from the Cape of Good Hope to Java, we find traces of the time when the Arabs held command

factor in racial evolution. There were really two experiments in America—one carried out by the Mediterranean or Iberian stock of South-West Europe, the other by the Nordic or Anglo-Saxon stock of North-West Europe. The Iberians chose the richest and most populous area of America as their share—one which extended from the northern frontier of Mexico to Cape Horn. The Iberians entered as warriors and adventurers, the greater number selecting brides from the native peoples, and thus a hybrid population arose—one which has proved incapable of maintaining the high civilization of either parent race. The main result of the

experiment has been to extinguish the racial nature of both conquerors and conquered, and to bring into existence a cross-breed different from and inferior to either of the original races.

That part of the continent of America which lies to the north of Mexico became the scene of an experiment yielding a totally different result. Early in the seventeenth century a fringe of Anglo-Saxons had established itself along the eastern seaboard of North America, and in the course of three centuries this fringe had extended right to the western seaboard, extinguishing the

native population and establishing the largest and most powerful European nationality that the world has seen. Anglo-Saxon ships carried not only men to the American shores, but women and children as well, all the elements which go to build a home.

CONDITIONS that are needed for the establishing of a new nationality

They carried with them a common tradition, a common tongue, a common ideal—all the inherited instincts and prejudices which serve to isolate a community in a new land, and to establish a common tribal or national spirit. The building up of the United States



THE HEAD AS RACIAL INDEX

Most of the inhabitants of Central Europe have round heads, known as brachycephalic, but the Nordic and Mediterranean stocks are long headed or dolichocephalic. The two types of head are illustrated above. On the left, a typical German represents the round-headed variety, on the right, a Sicilian youth is an excellent example of the long-headed Mediterranean stock

of the eastern seas. For many a century Chinese junks have hugged the shores of Further India and the Malay Archipelago, and left numerous members of their crews as settlers among the native coastal populations. In many instances sea power has led to the intermingling of races and the complication of racial problems. In many cases it has given rise to hybridisation, in others to the establishment of new nationalities.

The greatest anthropological experiment the world has ever seen has been the annexation of the two great continents of America by the natives of Western Europe. We here find the highest manifestation of sea power as a

of America exemplifies for us the anthropological conditions necessary for the successful establishment of a new nationality. Mention has already been made of the three degrees of racial differentiation—the incipient, such as is seen between Celt and Saxon; the imperfect, such as is exemplified by Jew and Gentile; and the specific, such as is seen between Negro and Norseman. The new Anglo-Saxon community in America absorbed with ease elements drawn from the nationalities of North-West Europe; there was and is greater difficulty in assimilating the mass of emigrants drawn from Celtic countries, such as Ireland, and from Mediterranean lands, such as Italy, because of the masses in which these people arrived and the isolating national spirit or instinct which they brought with them.

The incipient racial barrier can be broken down because the progeny which issues from the mixture of Saxon and Celt or Saxon and Italian is not recognizable from the general mass of an Anglo-Saxon community. The absorption of peoples who have reached the stage of imperfect racial differentiation proves more difficult, because the race antipathy in this case is more potent, and the progeny in the first generation of crosses is still noticeable in the mass of the community.

WHITE races strive to maintain Nature's racial frontier against mingling with the black

When it comes to the absorption of specific races, an insuperable barrier becomes manifest. The result of such crossing can be detected after many generations; the crossed progeny carries the marks of its origin. At an early date African natives were introduced into America as slaves. The mass of their progeny, numbering now 10,000,000, have lived among, yet remained isolated from, the white community. The white race refuses to absorb the black race. The white man strives to maintain a racial frontier which Nature had succeeded in establishing in the course of a long series of evolutionary cycles.

The feeling which keeps these races apart is usually called a "prejudice," but this deeply-rooted prejudice or race instinct is really an essential part of the evolutionary machinery used by Nature in the creation of new species. It is part of the machinery which Nature uses in isolating her evolutionary groups. In striving to maintain the purity of its blood the white race is obeying one of the instincts most deeply implanted in human nature.

WHY Central and South America are lands where half-breeds abound

The Anglo-Saxon colonisation of North America has led to the establishment of two great, strong, and new nationalities, fashioned out of Western European stocks. The national or tribal spirit established by early colonists has become diffused throughout the length and breadth of the United States on the one hand and of Canada on the other. The community of that part of Canada originally settled from France has succeeded in maintaining the feeling of a separate nationality, and has thus remained semi-isolated in thought and deed from the rest of the Dominion. Here we see the incipient stage in racial differentiation.

North of the Mexican frontier there was no struggle between the most deeply implanted human instincts—the race instinct and the sex instinct. The Anglo-Saxon pioneers were surrounded by their women and children; the presence of women safeguards and secures a racial frontier; race instinct finds its fullest expression in the weaker sex. In her presence the race instinct overpowers the sex instinct.

It was because the majority of the Spaniards and Portuguese left their women folk at home that there is now a congeries of hybrid nationalities extending from Mexico to the Argentine. For the active manifestation of a race sense, there must be the shelter of a settled community, made up of women as well as of men. Unless these conditions be present sex instinct will break down the strongest racial barriers. It

is a remarkable fact that in every instance in which people of the Anglo-Saxon or Nordic stock have established themselves in a new country, they have maintained the purity of their blood. We need only cite the United States, Canada, Australia, New Zealand, and South Africa as evidence of this truth.

PRIMITIVE *Europe was a meshwork of tribal territories just as Australia is to-day*

The early Portuguese settlements along the coasts of Africa, India, Malaya, and China have become more native than European in composition. Not a single settlement established in America by the Spanish pioneers can now be described as Iberian. Iberian settlements have ended in hybrid communities; Anglo-Saxon settlements have ended in the establishment of strong nationalities. To a large extent the difference can be ascribed to the conditions under which the early settlements were made, but not altogether.

There seems another factor at work—a more highly developed sense of race difference in the Anglo-Saxon. The physical characters which differentiate European from African races become more marked as we proceed northwards from the Mediterranean, and find their highest expression in the blond stock of North-West Europe. With this differentiation of physical characters there seems to have also been a heightening of the sense of race difference.

Race consciousness or instinct, in all its degrees—incipient, imperfect, and specific—is an essential part of Nature's evolutionary machinery. Throughout the long twilight of the world hormones and race instinct have been silently shaping the destinies of mankind. These evolutionary forces, which have shaped extinct forms of men into distinct species and modern forms into races or incipient species, have been inherited in all their pristine force by the population of modern Europe. It is the strength of this inheritance that can explain best the burning questions of nationality.

The evolution of the nationalities of modern Europe from small, scattered

groups of men, each drawing a subsistence from the natural produce of a definite territory, is a story which, as yet, can be told in only the baldest outline. Within historical times the population of the Highlands of Scotland was divided into clans or tribes, each claiming and occupying a definite tribal territory. It is not difficult to see how such tribal groups could be evolved from the group arrangement which holds true of all primitive peoples. Every member of a tribe is imbued with a common spirit—a tribal spirit—which leads him to regard his fellows as friends or kinsmen to whom help and sympathy have to be extended; every stranger he looks upon as a foe, to be suspected, neglected, and if possible suppressed.

In the early history of Greece and of Rome we have clear evidence of tribes and of tribal territories. The whole of Europe was divided, just as native Australia is to-day, into a meshwork of tribal territories. The essential history of Europe during the last four thousand years consists in the aggregation of small tribal territories so as to form larger and larger units. By the aggregation of such units have been shaped the nationalities of modern Europe. In the process of unification the primitive tribal spirit has not been annulled. It no doubt became blunted as it was expanded to cover larger territories and communities. Nevertheless, that mightiest of all human forces—patriotism or national spirit—is but the generalised essence of the local or tribal spirit. Patriotism is part of Nature's ancient mechanism for the evolution of new races.

TWO *kinds of national movements, building up and breaking down, are active in Europe to-day*

In modern Europe we see two kinds of national movements taking place. Smaller nationalities are being compounded into larger; larger nationalities are being broken up. We see fusion taking place, and we see disruption. Which is Nature's method? All the great nationalities of Europe have been built up by fusion—Italy, Spain, France, Great Britain, and Germany. As the last

named is the most recent and most clearly understood case of fusion we may glance at the means by which it was accomplished.

The nationalities and states which were compounded to form the German Empire were derived from three of the human racial stocks of Europe—Slav, dark Alpine, and Nordic. These stocks were united or tribalised by the use of a common tongue. By war and conquest the Empire surrounded itself—isolated itself—by a ring of enemies. The Germans carried their frontiers beyond the limits of their speech, and sought to make Danes, Frenchmen, and Poles members of their own nationality. They strengthened their national frontiers by establishing tariff barricades as well as

by the building of fortifications. By the multiplication of the various means used for rapid intercommunication, such as railways, roads, telegraphs, and telephones, they linked all their tribal territories into a united whole. Communities which in primitive tribal days lay a week's journey apart were brought within a few hours' travel of each other. Personal contact was established throughout the population.

A national or tribal spirit was fostered in all parts of the land by an inspired propaganda carried on by newspapers, pamphlets, books, societies, and universities. The innate tribal spirit of its people was roused to such a pitch that in the crisis of war it held sixty millions of people acted as if they were members



MOST POWERFUL OF ALL THE MODERN WEAPONS OF ANTHROPOLOGY

Although the discovery of agriculture was the greatest event in the evolution of man, the most potent anthropological weapon ever invented was the long-voyage ship, which by threading together the utmost parts of the world so mixed and interbred its races as to transform in the course of three centuries the racial aspect of a great area of the globe.

Photo. Coll.

of a Highland clan. The creators of modern Germany shaped an empire by fanning the tribal instincts of their countrymen—part of Nature's ancient evolutionary machinery. Modern inventions, the printing press, the newspaper, the telegraph, telephone, and railway, made such applications possible.

HOW Nature spreads abroad her successful experiments in nationality

In all these processes of national fusion, as in the formation of great modern commercial trusts, the anthropologist observes that the national movement begins from above and works downwards through the mass of the people. The governing class, having determined a policy, plays upon and fans into flame the tribal embers of the popular mind. It is altogether a different process which brings about national disruption. The secession of a people occupying part of a national territory or part of a confederation of states is the result of a local and popular movement, leavening the mass and working upwards to the governing class.

Fusion is a movement springing from the head, disruption a movement springing from the heart. The movement may not depend on a difference of race, but on a difference in place and a divergence in interest.

The people of the United States were British, yet they broke away from the parent country. The people of Norway and Sweden are of the same racial composition; they had every worldly reason for remaining united, for union gave each additional power. Yet after a partnership which lasted less than a century, they agreed to separate. In this case the movement came from below; a tribal feeling which swept through the people of Norway compelled a disruption.

It was Sir Francis Galton who first observed that in every local group of men or of beasts there were two sets of instinctive forces at work, one making for the unification or integration of a tribe or herd, the other ever waiting the opportunity to bring about secession or

disruption. So long as the natural produce of an area answers the needs of its community the tribal spirit holds sway. When the numbers of a herd or tribe exceed the resources, or if its members become scattered over so wide an area that one section of the tribe loses touch with another section, then Nature brings a totally different set of forces into operation, leading to division and expansion of the overgrown tribe.

Both integration and disruption are parts of Nature's ancient machinery which she has implanted deeply in the mental organization of the human brain, the machinery of instinctive reactions. She secures her evolutionary cradles by those tending to unification; she spreads abroad her successful experiments by the instinctive reactions which lead to disruption.

THE tribal spirit still at work in the modern world of great nationalities

Modern civilization has transformed the ancient world in which Nature, undisturbed by human efforts, shaped the modern races of mankind. Modern man has turned Nature's small local evolutionary cradles into huge nationalities. By the use of steam and electricity the European has made the population of the earth into a continuous sentient web. By means of the Press, modern man has succeeded in diffusing and maintaining a common tribal or national spirit throughout the dense population of immense areas.

The competition is no longer between local groups, but between enormous aggregations of local units. The force of circumstances has compelled local groups to overcome their inherited tendencies, and by a rational act of the brain to merge their tribal identity with that of their territorial neighbours. The building up of great modern nationalities is only possible when the intellect of man takes control of his instinctive tendencies and emotional nature. At present our struggle is to adapt the mental organization we have inherited from an ancient world to the needs of the man-made world of to-day.

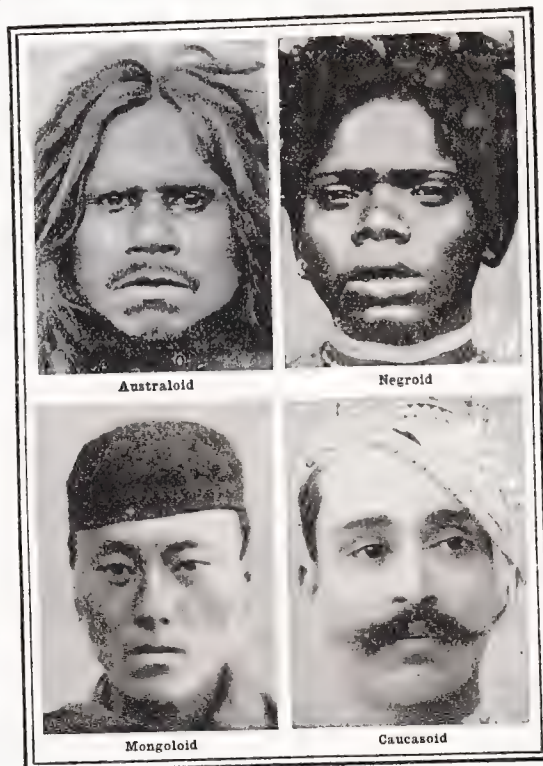
part of Russia, extending to Finland and the Baltic Provinces and sweeping right through Poland and Germany as far westwards as Hanover. The fair Alpine people are also known as Slavs. The other division, darker in skin and hair, and even more rounded in form of skull, occupy the greater part of the Balkan peninsula and the lands drained by the Danube and Upper Rhine. The dark-headed Alpine stock also extends into Northern Italy and occupies the whole of Central France.

So far as concerns physical type—and in everyday life the distinction between one human race and another can be made only from the outward appearance of face and body—the whole population of modern Europe, all its nationalities, if we except the Mongolian remnants in Northern Russia, has been compounded from the four racial stocks or types just mentioned—the Mediterranean, Nordic, fair Alpine or Slav, and dark Alpine—the French Celt. We have no option when we conclude that each of these stocks has been evolved in Europe, for nowhere else in the world do we find peoples or traces of peoples that could serve as ancestral stocks of modern Europeans.

We must conclude that Europe has been the cradle of her own racial types. But we do know that in the last six thousand years the round-headed stock has greatly increased the original area it held in Europe. In late palaeolithic times, towards the end of the Ice Age, we find the first traces of round-headed men in Western Europe. Until then all the fossil remains found in Western Europe are those of long-head racial types. The first round-head invasion of Britain occurred at the beginning of the Bronze Age, some two thousand years B.C.

Up to the time when Darwin's discoveries and teaching began to influence the thoughts of scientific men, it had

been customary to trace the origin of European races to an Eastern or Asiatic source. The older anthropologists pre-supposed a distant Garden of Eden in the East, from which waves of mankind issued to flow westwards over a virgin Europe. We now know that Europe has been occupied by human forms throughout a whole geological



THE RACIAL WATERSHED OF THE WORLD

Within the borders of India the four great racial stocks of the world find a meeting-place. The primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid are all to be found there. The types in order are: Vedda, Kader Forest man of S. India, Bhutia of Darjeeling, and a prince of Rajputana

epoch, long before types had reached their present modern racial states of evolution and distribution.

Still, the Aryan theory, which held that the dominant people of Europe had spread from a centre in South-Western Asia, had one advantage. It provided an easy explanation for the fact that all the languages spoken between Ireland in the West and India

in the East are modifications of the same ancestral tongue. Men did not then believe that speech could spread except by racial expansion and conquest. It was supposed that blood and speech must spread together.

RACES of man are differentiated in the same way as well-marked species of animals

The spread of fashion, such as everyone is familiar with in the modern woman's world, is no new thing. Among the natives of Australia, living in isolated groups, fashion, custom, and information can still percolate through the mass. In ancient Europe, during the Ice Age, we find fashion succeeding fashion in all parts of the continent. The most probable explanation of the community in origin of European tongues is to be found in the rise and spread of agriculture. The European peoples are without doubt evolutionary products of their own continent, but their civilization is certainly to be traced to an eastern source—to lands occupied by the Proto-Semitic stock. If we admit that a Proto-Semitic people, occupying a region between the Levant and India, was one of the first to master the secrets of agriculture and that from their land this knowledge—so revolutionary and potent in its effects—began to spread in ever-extending eddies, then we can see how a common tongue might come to be spread throughout a continent. All the facts at our disposal point to the round-headed stock as the active agents in carrying the knowledge of agriculture into Europe and disseminating it throughout the continent.

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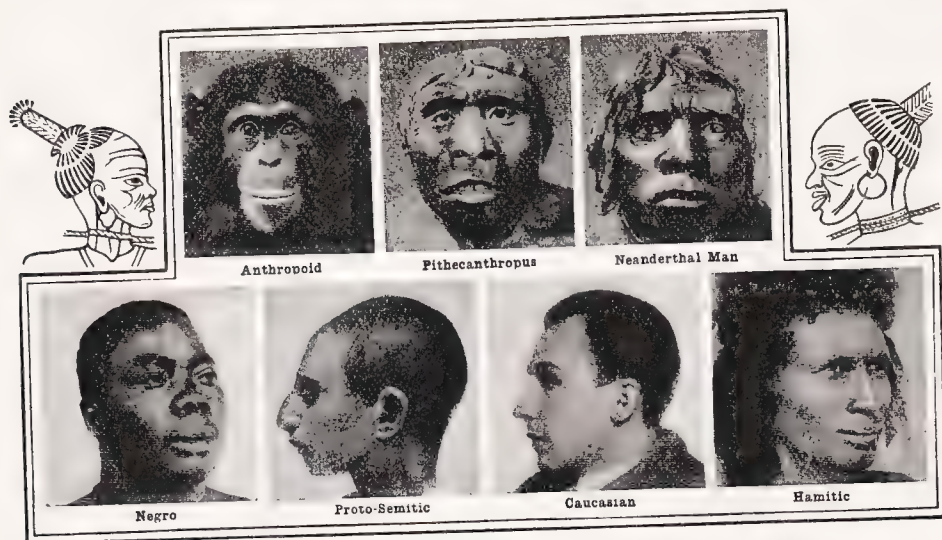
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The Anglo-Saxon colonisation of North America has led to the establishment of two great, strong, and new nationalities, fashioned out of Western European stocks. The national or tribal spirit established by early colonists has become diffused throughout the length and breadth of the United States on the one hand and of Canada on the other. The community of that part of Canada originally settled from France has succeeded in maintaining the feeling of a separate nationality, and has thus remained semi-isolated in thought and deed from the rest of the Dominion. Here we see the incipient stage in racial differentiation.

North of the Mexican frontier there was no struggle between the most deeply implanted human instincts—the race instinct and the sex instinct. The Anglo-Saxon pioneers were surrounded by their women and children; the presence of women safeguards and secures a racial frontier; race instinct finds its fullest expression in the weaker sex. In her presence the race instinct overpowers the sex instinct.

It was because the majority of the Spaniards and Portuguese left their women folk at home that there is now a congeries of hybrid nationalities extending from Mexico to the Argentine. For the active manifestation of a race sense, there must be the shelter of a settled community, made up of women as well as of men. Unless these conditions be present sex instinct will break down the strongest racial barriers. It

is a remarkable fact that in every instance in which people of the Anglo-Saxon or Nordic stock have established themselves in a new country, they have maintained the purity of their blood. We need only cite the United States, Canada, Australia, New Zealand, and South Africa as evidence of this truth.

PRIMITIVE *Europe was a meshwork of tribal territories just as Australia is to-day*

The early Portuguese settlements along the coasts of Africa, India, Malaya, and China have become more native than European in composition. Not a single settlement established in America by the Spanish pioneers can now be described as Iberian. Iberian settlements have ended in hybrid communities; Anglo-Saxon settlements have ended in the establishment of strong nationalities. To a large extent the difference can be ascribed to the conditions under which the early settlements were made, but not altogether.

There seems another factor at work—a more highly developed sense of race difference in the Anglo-Saxon. The physical characters which differentiate European from African races become more marked as we proceed northwards from the Mediterranean, and find their highest expression in the blond stock of North-West Europe. With this differentiation of physical characters there seems to have also been a heightening of the sense of race difference.

Race consciousness or instinct, in all its degrees—incipient, imperfect, and specific—is an essential part of Nature's evolutionary machinery. Throughout the long twilight of the world hormones and race instinct have been silently shaping the destinies of mankind. These evolutionary forces, which have shaped extinct forms of men into distinct species and modern forms into races or incipient species, have been inherited in all their pristine force by the population of modern Europe. It is the strength of this inheritance that can explain best the burning questions of nationality.

The evolution of the nationalities of modern Europe from small, scattered

groups of men, each drawing a subsistence from the natural produce of a definite territory, is a story which, as yet, can be told in only the baldest outline. Within historical times the population of the Highlands of Scotland was divided into clans or tribes, each claiming and occupying a definite tribal territory. It is not difficult to see how such tribal groups could be evolved from the group arrangement which holds true of all primitive peoples. Every member of a tribe is imbued with a common spirit—a tribal spirit—which leads him to regard his fellows as friends or kinsmen to whom help and sympathy have to be extended; every stranger he looks upon as a foe, to be suspected, neglected, and if possible suppressed.

In the early history of Greece and of Rome we have clear evidence of tribes and of tribal territories. The whole of Europe was divided, just as native Australia is to-day, into a meshwork of tribal territories. The essential history of Europe during the last four thousand years consists in the aggregation of small tribal territories so as to form larger and larger units. By the aggregation of such units have been shaped the nationalities of modern Europe. In the process of unification the primitive tribal spirit has not been annulled. It no doubt became blunted as it was expanded to cover larger territories and communities. Nevertheless, that mightiest of all human forces—patriotism or national spirit—is but the generalised essence of the local or tribal spirit. Patriotism is part of Nature's ancient mechanism for the evolution of new races.

TWO *kinds of national movements, building up and breaking down, are active in Europe to-day*

In modern Europe we see two kinds of national movements taking place. Smaller nationalities are being compounded into larger; larger nationalities are being broken up. We see fusion taking place, and we see disruption. Which is Nature's method? All the great nationalities of Europe have been built up by fusion—Italy, Spain, France, Great Britain, and Germany. As the last

named is the most recent and most clearly understood case of fusion, we may glance at the means by which it was accomplished.

The nationalities and states which were compounded to form the German Empire were derived from three of the human racial stocks of Europe—Slav, dark Alpine, and Nordic. These stocks were united or tribalised by the use of a common tongue. By war and conquest the Empire surrounded itself—isolated itself—by a ring of enemies. The Germans carried their frontiers beyond the limits of their speech, and sought to make Danes, Frenchmen, and Poles members of their own nationality. They strengthened their national frontiers by establishing tariff barricades as well as

by the building of fortifications. By the multiplication of the various means used for rapid intercommunication, such as railways, roads, telegraphs and telephones, they linked all their tribal territories into a united whole. Communities which in primitive tribal days lay a week's journey apart were brought within a few hours' travel of each other. Personal contact was established throughout the population.

A national or tribal spirit was fostered in all parts of the land by an inspired propaganda carried on by newspapers, pamphlets, books, societies, and universities. The innate tribal spirit of its people was roused to such a pitch that in the crisis of war it held sixty millions of people acted as if they were members



MOST POWERFUL OF ALL THE MODERN WEAPONS OF ANTHROPOLOGY

Although the discovery of agriculture was the greatest event in the evolution of man, the most potent anthropological weapon ever invented was the long-voyage ship, which by threading together the utmost parts of the world so mixed and interbred its races as to transform, in the course of three centuries, the racial aspect of a great area of the globe.

Philip Gail

of a Highland clan. The creators of modern Germany shaped an empire by fanning the tribal instincts of their countrymen—part of Nature's ancient evolutionary machinery. Modern inventions, the printing press, the newspaper, the telegraph, telephone, and railway, made such applications possible.

HOW *Nature spreads abroad her successful experiments in nationality*

In all these processes of national fusion, as in the formation of great modern commercial trusts, the anthropologist observes that the national movement begins from above and works downwards through the mass of the people. The governing class, having determined a policy, plays upon and fans into flame the tribal embers of the popular mind. It is altogether a different process which brings about national disruption. The secession of a people occupying part of a national territory or part of a confederation of states is the result of a local and popular movement, leavening the mass and working upwards to the governing class.

Fusion is a movement springing from the head, disruption a movement springing from the heart. The movement may not depend on a difference of race, but on a difference in place and a divergence in interest.

The people of the United States were British, yet they broke away from the parent country. The people of Norway and Sweden are of the same racial composition; they had every worldly reason for remaining united, for union gave each additional power. Yet after a partnership which lasted less than a century, they agreed to separate. In this case the movement came from below; a tribal feeling which swept through the people of Norway compelled a disruption.

It was Sir Francis Galton who first observed that in every local group of men or of beasts there were two sets of instinctive forces at work, one making for the unification or integration of a tribe or herd, the other ever waiting the opportunity to bring about secession or

disruption. So long as the natural produce of an area answers the needs of its community the tribal spirit holds sway. When the numbers of a herd or tribe exceed the resources, or if its members become scattered over so wide an area that one section of the tribe loses touch with another section, then Nature brings a totally different set of forces into operation, leading to division and expansion of the overgrown tribe.

Both integration and disruption are parts of Nature's ancient machinery which she has implanted deeply in the mental organization of the human brain, the machinery of instinctive reactions. She secures her evolutionary cradles by those tending to unification; she spreads abroad her successful experiments by the instinctive reactions which lead to disruption.

THE *tribal spirit still at work in the modern world of great nationalities*

Modern civilization has transformed the ancient world in which Nature, undisturbed by human efforts, shaped the modern races of mankind. Modern man has turned Nature's small local evolutionary cradles into huge nationalities. By the use of steam and electricity the European has made the population of the earth into a continuous sentient web. By means of the Press, modern man has succeeded in diffusing and maintaining a common tribal or national spirit throughout the dense population of immense areas.

The competition is no longer between local groups, but between enormous aggregations of local units. The force of circumstances has compelled local groups to overcome their inherited tendencies, and by a rational act of the brain to merge their tribal identity with that of their territorial neighbours. The building up of great modern nationalities is only possible when the intellect of man takes control of his instinctive tendencies and emotional nature. At present our struggle is to adapt the mental organization we have inherited from an ancient world to the needs of the man-made world of to-day.

THE DESTINY OF NATIONS

The Endless Procession of Humanity: How Peoples have Flourished & Decayed under Pressure of National Forces

By WILLIAM ROMAINE PATERSON, M.A.

Author of "The Nemesis of Nations"

HISTORY is like an old play-bill, and the whole world is the scenery, and the vast stage is never empty and the curtain is never rung down. It is true that over immense stretches of the earth there lie the vestiges of derelict empires. But one social structure rises on the ruins of another. We handle the coins of old states, and stand before their wrecked temples and altars, and study their living art or their dying languages, or their dead religions and laws. We talk with the ghosts of vanished cities.

All is gone, but all is in motion again. An endless procession of humanity passes before us. Whence and whither? We know not. But we can ask—what was the purpose of those perished states?

What did they do for themselves and for mankind? Their flags may have been only the symbols of violence and aggression, and of a selfish ideal of group prosperity. And perhaps the lesson of human history is the lesson of ever-widening cooperation, not for family or tribal or even national purposes, but on a world scale.

What, in the first place, is the spectacle that presents itself to us? It is the spectacle of the movement of vast masses of human beings organized in groups. We hear of one great group under the name of Babylon, another under the name of Persia, another under the name of the Hittites, still others under the names of Egypt, Phoenicia, Carthage, Greece, and Rome, and so on in continuous permutation and

combination through the medieval into the modern world until we arrive at the surviving groups of to-day, such as China and Japan, Russia, France, Germany, Italy, Great Britain, and the United States.

No matter what the form of government happened to be, monarchy or republic, aristocracy or democracy, every State was a coalition, free or compulsory, for the purposes of industry and self-preservation. Sometimes the coalition refused to coalesce, and there was revolution. Sometimes one coalition came into violent contact with another, and there was war. Wherever we look we discover ferment and effervescence.



William Romaine Paterson

All nations are accumulators for the storage of social energy, which eventually either increases or decreases in volume, and the ever-changing map of the world is the indicator of the maximum or the minimum pressure of national forces. The recent Peace of Versailles, which ended the greatest of all the wars, involved another re-arrangement of the map, and is a proof that the process of expansion and contraction still goes on. In other words, organized human forces, like the forces of Nature, are never stable, but are undergoing constant transformation, waxing and waning, rising and falling, ebbing and flowing.

The early peoples were, like ourselves, great human agglomerations for industrial purposes, and the thing that really binds the history of ages and of nations together is the continuity of labour and of the human experiment in

combined activity. It is from this point of view that we propose to glance at one or two of those experiments in the East and in the West. Three great facts should emerge from our brief study, and they are these:

1. There has been conflict and there has been cooperation within the national groups.

2. There has been conflict and there has been cooperation between them.

3. Progress appears to demand the cessation of conflict and the increase of cooperation both within the groups and between them.

WHEN *Oriental civilization was flourishing,
Europe was peopled by savages*

Now, whereas in modern times civilization has passed from the West to the East, in ancient times the current flowed from the East to the West. While great empires were flourishing in Asia, Europe lay unexplored and sunk in barbarism. World history may be said to begin with Babylon and Egypt, since the Aegean culture which the Greeks found in Argos and in Crete had come under Egyptian and Babylonian influences. At least as early as the third millennium B.C., the eastern Mediterranean peoples had come into touch, both by trade, by art, and by religion, with nations which had already grown old in North-East Africa and in Asia. While iron was still so rare in Greece that it ranked as a precious metal and was worn as an ornament, rich and luxurious civilizations had already bloomed on the banks of the Tigris, the Euphrates, and the Nile.

But the Babylon which moved the admiration and astonishment of Greek travellers was the city which Nebuchadnezzar II (d. 562 B.C.), had restored and renovated after the overthrow of Assyria. It was during his reign that Babylon reached the zenith of her material splendour and recaptured the power which, in spite of many fluctuations of her fortunes, had made her name the most dreaded in the world. Her antiquity reached far back beyond

the beginnings of the historical record. A very high authority states that "in Babylonian history no date before 747 B.C. can be considered as absolutely fixed." But Babylon is mentioned as early as 3800 B.C., and it is likely that a sanctuary Babel or "the Gate of the God" was founded by the King Sargon of Akkad.

It was in the reign of her King Hammurabi or Khammurabi (about 2100 B.C.), the Amraphel mentioned in the fourteenth chapter of the Book of Genesis, that her political and social system seems to have been most firmly fixed. A great code of law, the most ancient in the world, bears that king's name, and its provisions afford us a wonderful insight into Babylonian customs. The code was discovered chiselled on a block of diorite at Susa (Persepolis) by De Morgan in 1901-1902. The briefest study of its paragraphs, which in the English version as it appears in Mr. Johns' "Babylonian and Assyrian Laws, Contracts, and Letters," number as many as two hundred and eighty-two, enables us to see that Babylon was a highly organized and efficiently administered state. A few extracts will bring vividly before us the life and labours of the people.

L*AWs, wise and drastic, made by a king in
Babylon more than four thousand years ago*

"If a man has borne false witness in a trial, or has not established the statement he has made, if that case be a capital trial, that man shall be put to death." (Par. 3.)

"If he has borne false witness in a civil case, he shall pay the damages in that suit." (Par. 4.)

"If a judge has given a verdict, rendered a decision, granted a written judgement, and afterwards has altered that judgement, that judge shall be prosecuted for having altered the judgement he gave and shall pay twelve-fold the penalty laid down in that judgement. Further, he shall be publicly expelled from his judgement seat, and shall not return nor take his seat with the judges at the trial." (Par. 5.)

"If a man has stolen a child he shall be put to death." (Par. 14.)

"If a man has committed highway robbery and has been caught, that man shall be put to death." (Par. 22.)



"WE TALK WITH THE GHOSTS OF VANISHED CITIES"

A pictorial effort to visualize this fine phrase from Mr. Paterson's study of "The Destiny of Nations." The Arab of today is standing amidst the massive ruins of the splendid palace of Nebuchadnezzar II, the only considerable remains of Babylon that still endure, while above we have a vision of the mighty city that once flourished on the banks of the Euphrates here. The details of the reconstruction are based upon the best historical data.

Photo. Underground & Underwood

"If a fire has broken out in a man's house, and one who has come to put it out has coveted the property of the householder and appropriated any of it, that man shall be cast into the selfsame fire." (Par. 25.)

"If a man without the consent of the owner has cut down a tree in an orchard, he shall weigh out half a mina of silver." (Par. 59.)

If the mistress of a beer-shop has not accepted corn as the price of beer, or has demanded silver on an excessive scale, and has made the measure of beer less

than the measure of corn, that beerseller shall be prosecuted and drowned." (Par. 108.)

"If a man has married a wife and a disease has seized her, if he is determined to marry a second wife he may marry her. He shall not divorce the wife whom the disease has seized. In the home they made together she shall dwell, and he shall maintain her as long as he lives." (Par. 148.)

"If a son shall strike his father his hands shall be cut off." (Par. 195.)

"If a man has hired an ox, and God



HOW THE GREAT SLAVE ARMIES OF ANTIQUITY WERE RECRUITED

The magnitude of the achievements of Babylon and Assyria was possible only in states where an immense part of the population was enslaved. Their wars were waged to recruit the slave population as well as to increase their power, and very vividly in this sculpture, now in the British Museum, do we see portrayed by an Assyrian artist the manner in which their vast slave armies were augmented

has struck it, and it has died, the man that hired the ox shall make affidavit and go free." (Par. 248.)

These remarkable statutes were in force throughout the Babylonian Empire in the third millennium before Christ, and they were enforced by judges, who, according to the most recent scholarship, were aided in their task by a body of jurymen. Moreover, the code from which the extracts have been taken was only a compilation of earlier law.

SECURITY of life and property were the privilege only of the few in ancient times

We are thus brought face to face with a community which in that remote epoch enjoyed the security of property and the protection of life and limb. A vast series of clay tablets have been discovered dealing with all kinds of private contracts, leases, sales, education, customs dues, marriage and divorce, banking, property in slaves, and the tenure of land. "It is startling," says Mr. Johns, "to find that much that we have thought distinctively our own has really come down to us from that great people who ruled the land of the

two streams. We need not be ashamed of anything we can trace back so far. It is from no savage ancestors that it descends to us. It bears the 'hall mark,' not only of extreme antiquity, but of sterling worth. The people who were so highly educated, so deeply religious, so humane and intelligent, who developed such just laws and such permanent institutions, are not unprofitable acquaintances. A right-thinking citizen of a modern city would probably feel more at home in ancient Babylon than in medieval Europe."

These words contain historical truth. Nevertheless, "a right-thinking citizen of a modern city" would discover in ancient Babylon much that would offend his sense of justice. If he examined the lower strata he would find a population sunk in slavery. For Babylon was, like Rome, one of the greatest slave states of antiquity. The superstructure of her power, her wealth, and her luxury was based upon the labour of the servile class. The Code of Hammurabi, admirable as it is in its attempt to create order and justice, legislates on behalf of the two upper



BABYLON MADE HER NAME THE MOST DREADED IN THE WORLD
 Ashurnazirpal, who lorded it over Assyria and Babylon, 883-858 B.C., was but one of the series of kings who made Babylon and Assyria names of fear throughout the ancient world for over 2,000 years. In this fine sculpture the king has had recorded the submission of his enemies, who are compelled to abase themselves at his feet, purchasing their lives at the terrible price of slavery

layers of society, the Amêlu, or aristocrat, and the Muskênu, who was the representative of the middle class. The "ardu," or slave, was only a chattel, "sag"; he was not a person, he was bought and sold like a beast of burden.

Now, a slave state which lasted more than three thousand years, and carried on war frequently for the purpose of increasing its industrial and agricultural population, must have handled incalculable millions of human beings who were denied elementary rights. In other words, a real nation had not yet been formed, and apart from the many external causes which brought about the decline of Babylon—the series of exhausting wars between her rivals and herself, and between herself and her own offspring, Assyria, the growth of other Powers like Media and Persia, the loss of trade—a social cancer was working from within. Her power was built on artificial foundations.

Her industry and her army were recruited from a vast slave population who had no genuine interest in her continuance and who, in the moment of danger, were ready to acclaim the invader. Cyrus and Alexander were

received with shouts of joy. There was no genuine cohesion of interests in a state which represented a mechanical and forced combination of nationals who were nationals only in name.

WHILE we marvel at Babylon's wonders we must remember the horrors of her slavery

When, therefore, we read of the glory of Babylon, of her chariots and her horsemen, "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency," as Isaiah described her, the vast city with hanging gardens and meadows and orchards within her triple walls, her hundred gates of brass, her busy quays on the banks of the Euphrates, which ran through her like a diagonal, her great pyramidal Temple of Bel, the gorgeous processions through her perfumed streets, her purple and fine linen, her gold and precious stones, her silk and wool, and all the treasures of her traffic carried by ship to the mouth of her great river or across the desert by caravan—when we think of all the hypnotism of her luxury, let us remember that in her markets the price of a male slave was thirty shillings, and of a female thirteen shillings and

sixpence. Over her vast grave there now grow a few tamarisks.

Alexander the Great had felt the spell of Babylon, and he decided to make it the capital of the vast Asiatic-European empire which he had planned. But it was at Babylon that he died, June 13, 323 B.C. If he had lived to carry out his great scheme of a fusion of the peoples of Asia and Europe the history of both continents would have been profoundly modified. For he would have rearranged the affairs of Greece, and assuredly he would have passed on to Italy and would have succeeded where Pyrrhus failed in the attempt to subdue the West.

IN Greece and Italy we first see social institutions that resemble those of our own day

The great political experiments of the Greek states had, indeed, already been made, and it was well for Europe that both Greece and Rome were able to evolve their political systems disentangled from Oriental and semi-Oriental influences. Not that the interchange of ideas between East and West had not been constant many centuries before Alexander carried Greek culture as far as India. Bury points out that "the backward condition of Western as contrasted with Eastern Greece in early ages did not depend on the conformation of the coast, but on the fact that it faced away from Asia." But the Asiatic influences had been confined to the spheres of art, commerce, and religion. Egypt, too, had made many contributions to early Mediterranean civilization, but she had made no new contribution to the art of government.

It is in the Greek and the Italian peninsulas that we first recognize social institutions which, in their essence, are akin to our own. The dead weight of Babylonian, Assyrian, Persian, and Egyptian tyrannies seems to be lifted. We are breathing a new air. The gift of ancient Greece to Europe was not merely the gift of deep thought or great art, but the gift of individual liberty, although that liberty was still

the apnage of a minority of the citizens.

The fact that we find ancient Greece split up into more than one hundred and fifty separate states, which shared in the same racial descent but remained politically independent, is of profound significance. For it means that the Greeks, like all Aryan stocks, like the Celts, like the Irish of to-day, had a passionate desire for self-government. In each of these Greek states the political education of Europe had begun. No form of government, and perhaps of misgovernment, known to-day is unrepresented in Hellenic and Roman history. Kings are succeeded by oligarchies and oligarchies by democracies in bewildering succession, and sometimes, as in the decay of Athens and of Rome, the real power, although disguised, lay in an ochlocracy, for the day came when, in order to postpone the utter collapse of the State, an idle and corrupt population was kept quiet by bribes and doles.

The evolution of Greece and of Rome was marked by perpetual unrest and struggle within and without. Nevertheless, amidst all the effervescence, alliances and counter-alliances, fratricidal wars, defensive leagues, which melted away almost as soon as the common enemy had been overcome, internal crises, agrarian troubles, party and partisan strife—amidst all this political conflict the secrets of government were being learned.

TO ancient times it was that men of the Renaissance turned for their renewed ideals

The whole political future of Europe was being rehearsed, and the peculiar characteristics of European as opposed to Asiatic mentality and culture were being formed and fostered. One of the most impressive facts in history is that after the long night and nightmare of the Dark Ages and the Middle Ages, it was to the spirit of the great days of Greece and the great days of Rome that the men of the Renaissance returned in their search for moral and intellectual freedom.

Offshoots of the same race, the Greeks and the Romans founded their early communities on identical lines. The three great political subdivisions were the tribe, the clan, and the phratry—Roman curia—or local association linked by certain religious rites. In both cases we find that the

voice of the body of free citizens makes itself early heard and obeyed. There is a "king" or leader who has likewise priestly functions in his rôle of intermediary between the folk and their gods. The king is supported by a council, probably of elder statesmen. In order to carry out any project he must obtain the consent of the council. But that was not sufficient. If the people duly assembled withheld their approval the project could not be realized.

Here we discover, as in diagram, the main contour of our own political institutions. In these early states, indeed, representative government, as we know it, did not exist. The communities were small. Primitive Athens, like primitive Rome possessed only a few square miles of territory. The entire body of citizens sat in assembly and passed legislation. But a great discovery had been

made—the discovery that success in government and public order depends upon as complete an identification of interests as possible.

Despite the political paralysis which finally overtook Greece this was the light that shone in her. And in

republican Rome, throughout the many changes which took place in her political structure, we are never allowed to lose sight of the vital idea of public rights.

It is essential to note, however, one remarkable contrast in the development of the two great sister nations of classical antiquity. Identical in their political beginnings, the one wholly diverged from the other on a different road of evolution. Whereas in Rome the tendency was towards cohesion and centralization, in Greece separatist influences remained active till the end, and were, indeed, one of the main causes of her failure. To put it in another way, in Greece the movement was centrifugal, in Rome it was centripetal. There was an Athenian and even a Spartan empire, and still later an attempt at empire by Thebes, but in each case the venture miscarried.



THE CODE OF HAMMURABI

Perhaps the most interesting piece of engraved stone in all the world is this small diorite column, which is now in the Paris Louvre, containing a summary of the astonishing laws of the Babylonian Empire under King Hammurabi, about 2100 B.C. The king receiving the laws from the sun god is sculptured at the top

There was something miniature in the Greek city state, which was like a cameo, in comparison with the vast canvas of Rome. Even within the narrow boundaries of Greece the attempt at unity was unrealized owing to the commercial jealousies of the separate states.

On the other hand, Rome, which grew out of the humble nucleus of a city that was little more than a village, allied herself with sister communities, and by a gradual process of expansion and absorption within and without the peninsula attained and far surpassed the massive proportions of the empires of the East, and became their territorial heir. In the sphere of administration and of law Rome left a far deeper mark than Greece on European institutions. After the Empire had fallen and the Church sat throned on the ruins of the imperial city it was still to pagan Rome that the founders of the new European states looked back in their attempt at reconstruction.

Athens might have become the chief agent in the attainment of permanent unity among the Greek states, but she failed mainly owing to her restriction of Athenian citizenship to those who could prove Athenian origin. Moreover, her policy of taxation of her dependents was as little far-sighted as her system of franchise.

On the contrary, the policy of Rome towards her colonies and subject states was, like the policy of Great Britain, conceived on broad and generous lines. Whenever possible she granted autonomy even to a recent enemy, as Britain granted it to South Africa almost as soon as the South African War was at an end.

The secret of Rome's power of absorbing her conquered peoples lay in the skill with which she granted the rights of citizenship. Many of her proconsuls were, indeed, guilty of extortion, and the provinces were drained of their wealth for the sake of the grandees of the capital. But these things happened when the period of decline had already begun in the republic as well as in the empire. There can be no doubt that the duration of the Roman state may be partly explained by the far-sighted character of her colonial policy, whereas the brief brilliance of Greece may be partly attributed to less



A BOUNDARY STONE OF BABYLONIA

Set up to mark the extent of a private individual's estate, it is inscribed with certain texts which refer very clearly to the ownership of the land during the reigns of two kings, about 1000 B.C. This stone is now among the treasures of the British Museum, London

genius in the science of government.

Various vices—moral, political, and economic—attended the Greek decline. The loss of productive power following incessant and internecine strife, and a startling fall in the birth-rate—even Aristotle advocated abortion in order to prevent overgrowth of population in the cities—were accompanied by a decay

of public spirit and by political apathy. The racial suicide with which France is threatened to-day was so active in Greece that in the first century A.D., according to Plutarch, the entire country was incapable of furnishing even three thousand infantrymen. The free citizens were enormously outnumbered by the slave population. It has been calculated that in the great age of Athenian culture four-fifths of the population of Attica were slaves.

Once more we are face to face with a society resting on artificial foundations. In the ancient republics liberty was enjoyed only at the top. Even supposing the policy of Pericles regarding the franchise had been wiser, and that Athens had secured a more permanent empire, the seeds of dissolution already lay sown in the lower social strata. Her slaves were perhaps happier than the modern slaves in the southern states of the American Union and in Jamaica. It is hard to say. But in any case, and apart from moral considerations, the economic effect was ruinous.

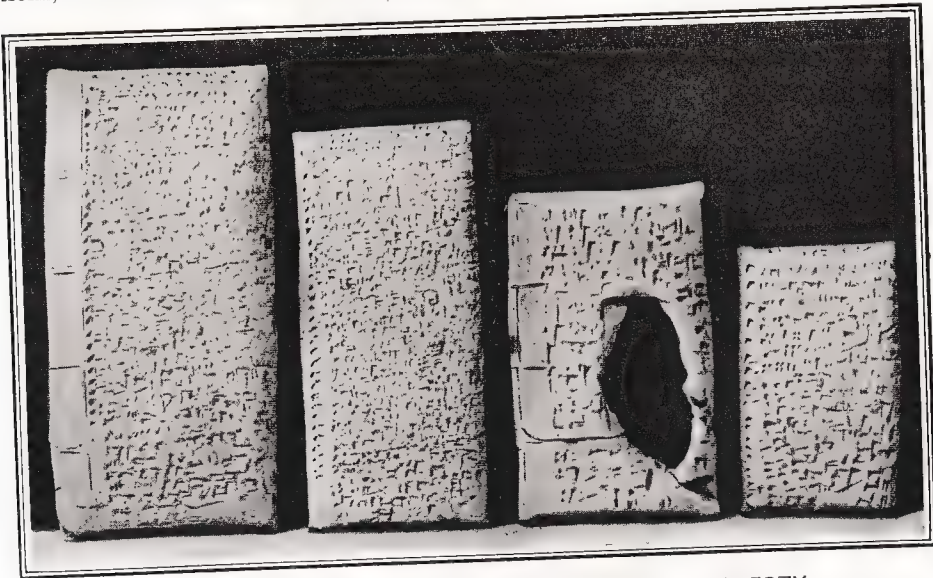
An idle minority of citizens were living like parasites on the labour of a servile class. In the fourth century the best Greek minds pointed to moral causes in explanation of the lassitude and collapse of Greece in presence of the virile invader from the north. The subjection to Macedon was only the prelude to the subjection to Rome.

ALL great nations of history present a similar spectacle of growth, flourishing, and decay

History, indeed, appears to present us with an ever-recurring cycle in the life of nations.

The first period is marked by the attempt of the early community to hold together amid surrounding enemies. Fusions and alliances take place, and we watch the gravitation of power to one centre rather than to another.

In the second phase the community has accumulated greater energy, has become more aggressive, and its military strength has become formidable. Rivals have been vanquished and absorbed. The acquisition of territory has brought



ANCIENT SECURITY FOR THE RIGHTS OF PROPERTY

Few items among the litter of Babylonian remains are more interesting than these contract records, inscribed, like all the literature of that strange and ancient people, first in soft clay and made permanent by baking afterwards. The two on the left record the division of their father's property by five brothers in Hammurabi's time, and the two on the right set out the details of the sale of a house. The complexities of a great civilization had been mastered in Babylonia

Photo Mansell & Co.

wealth, and the choice of strategic frontiers has brought security. But the territorial expansion has demanded certain adjustments in the framework of government, and there is a tendency to bureaucracy and centralization. A consolidation of power and privilege accompanies the growing complexity of the administrative system. The original nucleus is now the centre of a great circumference, and the state is at its zenith.

QUALITIES in which Roman character resembled the British in days of empire building

In the third phase, prosperity, wealth, and ease threaten to sap the nation's vitality. The people are living upon the capital of prestige and energy created in the past. Decay has set in, and it may be rapid, as in the case of Greece, or the state, as in the case of Rome, may suffer a long decline.

Such in rough outline appears to be the mortal trajectory described by the nations of the ancient world. Each of them, like an individual who has done his life's work well or ill, passed away, and the accumulated forces were dissipated or entered into new combinations. When we look back to the beginnings of Rome we observe a cautious movement in *adagio* and *andante*, but presently there is an acceleration towards the *allegro* and *vivace* of conquest in the crescendo of empire. And there can be no crescendo without preparation. In about one hundred years Rome subdued all her enemies and became the mistress of the world. What massed energies lie behind that single fact!

Those who wish to study the prolonged preparatory discipline to which the Romans subjected themselves for their imperial task may turn to the pages of Mommsen, and there are the pages of Gibbon for those who desire to watch the slow *diminuendo* and *finale*.

Here we can only remind the reader that the territorial aggrandisement of the state was the work of the militant republic, and that it was under the republic that the virtues generally identified as Roman and Western were

fully developed. The Roman genius for government was trained and perfected in the internal conflict between patricians and plebs. How jealously the latter guarded the sacredness of public right is seen in the creation of the tribunate, an institution unknown to the Greeks. The tribune, whose person was inviolate, was more than a liaison officer between the two sides. Later he became a factor in the government, and his duty was to vindicate the claims of the free citizens.

In the search for justice and fair play (except towards the slaves, and yet even in their behalf humaner legislation was introduced) the Roman character most resembles the British. There is a certain massiveness and breadth in the policy of both peoples which is not discoverable elsewhere. They are the two most successful colonising states which history knows, and with some exceptions their overseas policy is remarkably alike. Both posted pickets of empire in every corner of the world. In the years to be—let us say in the thirtieth century—it will be impossible for any student to understand the course of history without a study of the rise and influence of the British Empire. So to-day modern civilization is unintelligible to us unless we know something of the contribution of Rome. The traces of her activity are everywhere around us. She was here in Britain, and remained some five centuries.

THE material and intellectual legacies of Rome to the modern world are inestimable

In Britain, as on the Continent, she left not merely the material remains of her civilization, but the legacy of her language and her institutions. France is full of her relics. The fortifications of Nîmes, like those of Chester, were Roman, and in the building and buttressing of her Constitution, France, even in modern times, still borrowed from Rome. The system of the prefecture, whereby in the different departments of the state the Prefect (*præfectus*) represents the government was



"OVER HER VAST GRAVE THERE NOW GROW A FEW TAMARISKS"

Despite their splendour and glory, all the great empires of the past—Babylonia, Assyria, Persia, Egypt, Greece, and Rome—have dwindled into dust. Though many of their laws were wise and liberal, each of these great states was ruthlessly built up on the blood and bones of enslaved millions, and thus carried at its heart the canker of its eventual decay. In the fine words of our author: "When we read of the glory of Babylon let us remember that in her markets the price of a male slave was thirty shillings. Over her vast grave there now grow a few tamarisks."

Photo Underwood & Underwood

a Roman creation. And why is Spanish a modern variant of Latin? Only because very long ago Carthage, the hereditary enemy of the Romans, having seized Spain as a base for the attack on Italy was checked in time. For Rome marched into Spain, overthrew the invader, and annexed the country (201 B.C.).

And yet the day came when Rome's immense activities ceased, and when her people were overtaken by collective weariness. New forces were awake. In the opinion of Gibbon, the decline of the Roman Empire is "the greatest

and most awful scene in the history of mankind." Perhaps the fact which, more than all others, creates astonishment is that a people who made a contribution of such magnitude to civilization and order, and who framed the greatest system of law which the world has known, fell before a horde of barbarians.

We cannot refrain from pointing out once again that the collapse can never fully be explained without reference to economic causes which, in turn, veil causes of a deeper kind. The land problem and the slave problem were

closely connected. The great estates (latifundia), on which slave labour was employed on a vast scale, had fallen into the hands of a few magnates. Rome had conquered the world, but degeneration had already set in at the centre. Free labour, when it happened to exist at all, was so meanly remunerated that it failed in competition with the slave market. It has been calculated that when the free citizens of Rome numbered 320,000 the slave population reached nearly a million.

THE *final causes of the long decline and chaotic fall of the Roman Empire*

In and around the capital alone, therefore, there existed an immense and fatal disproportion of powers and rights. The creators of wealth were themselves wageless, and, while the birth-rate decreased in the upper, it increased enormously in the labouring class. There had been revolutions of the slaves, but they had all been crushed. The day of the emancipation of labour and of its share in political responsibility was still far off. A luxurious minority living on the fruits of servile industry is not a state.

Lastly, the genius for administration which had controlled so marvellously and for so many centuries the dangerous and subversive elements of which the Roman world was composed, at length forsook the ruling class, and government and governed alike went down before the invader.

The eras of human history are not shut off from each other by closed gates. In the chaos which followed the dilapidation of the Roman Empire we already descry, although dimly, the forces which were to reconstruct the European system. It is true that the great roads which had connected Rome with her dependencies were blocked and barred, and no new traffic, either of commerce or of the arts, passed over them. The communities which, as distant as Britain, had looked to Rome for military support and administrative guidance, were left isolated to fight for themselves,

and, after a precarious existence, to accept membership in alien nations.

The disappearance of Rome had caused far and wide a political earthquake, and its reverberations were felt throughout many centuries. The Teutonic destroyers of Latin civilization were themselves uncivilized, and attempted to learn slowly methods of government, compared with which their own tribal law and administration were rude and primitive.

The period from the fifth till the tenth century is known as the "Dark Ages." The lines of communication with the older world appeared to be wholly severed. Nevertheless, the magic name of Rome remained, and the barbarians expressed their awe in presence of her ruin and of the imperial task which she had accomplished. Moreover, out of the confusion two new Powers arose—the Holy Roman Empire and the Papacy—and the operations of the former in the secular and of the latter in the spiritual sphere fill the record of what is called the medieval period. But the term "Middle Ages" is really a misnomer. History is an ever-flowing stream. There are no Middle Ages. We are now in the twentieth century, and let us ask in what sense a student in the thirtieth century will be able to understand the term "Middle Ages"? To him our own era may seem medieval, and how will he designate the period which is known as medieval to us?

THE *great period of transition from ancient to modern society and the opposing forces*

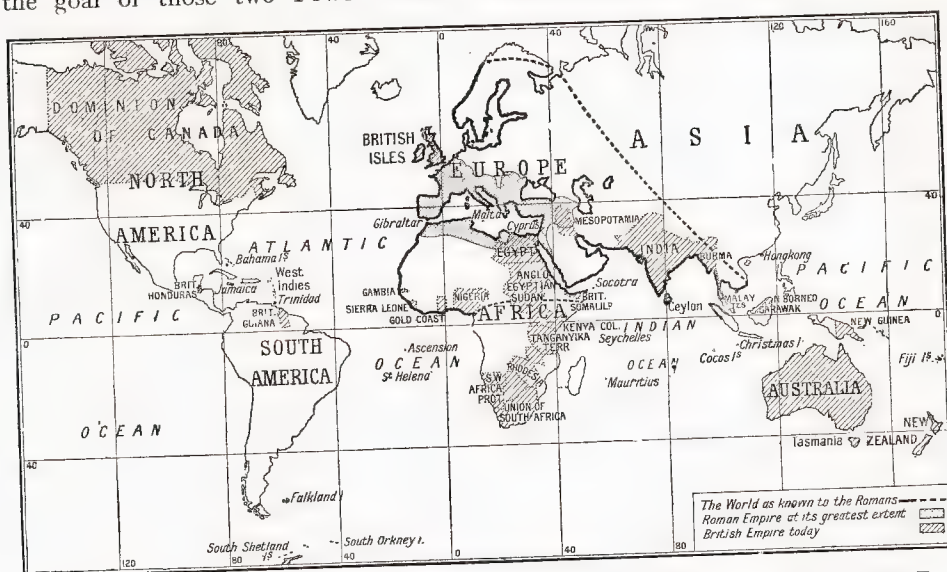
The truth is that history cannot be walled off in sections, for there is a constant overlapping of influences. Although, therefore, we recognize the arrest and stagnation which overtook European civilization, the loss of art and of law when the power of ancient Rome was withdrawn, we prefer to regard the entire period from the fifth century till the discovery of America in 1492 as the great period of transition from ancient to modern society. It was the period of gestation of the forces

which were in due course to create the nations of to-day.

Now, the Holy Roman Empire and the Papacy fought against those forces, and they both failed. Each of them, now in cooperation and now in antagonism, attempted to preserve the social framework which had been Rome's legacy to the world. There was to be a kind of dual universal monarchy, one secular and the other spiritual, in the affairs of men. Absolute uniformity in religion and in state institutions was the goal of those two Powers which

1806, when Francis II. of Austria informed the Germanic Diet that he had resigned his crown as Roman Emperor. But that Empire had been a dream rather than a reality from the beginning, and its concord with the Papacy was of brief duration.

Both Empire and Papacy failed to impose upon Europe that uniformity of rule for which Dante, weary of the world's confusion, so ardently longed. The ideal, indeed, was not wanting in a certain grandeur, but, even although the temporal and the spiritual power



THE BRITISH EMPIRE TO-DAY AND THE ROMAN EMPIRE AT ITS HEIGHT
Of all the imperial races the two best endowed with the genius of colonisation have been the Romans and the British. Within the limits of the world as then known, Rome predominated to an even greater extent than Britain does within the wider world of modern knowledge, though Rome's remotest outposts of empire look curiously near the capital city in comparison with the widespread British dominions of our day

entered into partnership for the government of Europe. The pact—if we may so name it—was consummated in A.D. 800, when Charlemagne was crowned Emperor by Pope Leo III. in Rome. This has been called by Bryce "the central event of the Middle Ages."

It may be so, but the Holy Roman Empire of Charlemagne and his successors was only a shadow and simulacrum of the empire of the Caesars, A wit declared that it was neither Holy, nor Roman, nor an Empire. It came to an end officially only as late as August,

had acted in unison, it was an ideal impossible of realization. The dynamic forces which were to awaken the modern world were being generated by national groups under the kingship in England, in France, and even in Spain, although Spain gave to the Holy Roman Empire one of its greatest representatives, Charles V., the grandson of Ferdinand and Isabella. In Italy, too, when the Pope had become a monarch, new and yet old political forces were at work in the republics like Venice, Florence, Genoa, and Pisa, who were jealous of their independence.

The configuration of Europe, which we see to-day, was already taking shape in the twelfth and thirteenth centuries, and the centralizing efforts of Empire and Papacy were doomed to failure. The Papacy triumphed over the Empire, but its own spiritual absolutism was in turn impeached, and the Reformation destroyed the unity of Christendom.

THE *thrill of new thought and emotion that came with the end of the Middle Ages*

Perhaps it is worth noting here, as characteristic of the political instinct of the English people, that when Edward III. was elected Emperor of the Holy Roman Empire (1347), Parliament forbade him to accept the honour. Another English king, Henry VIII., became a candidate (unelected) for the same throne in 1519, and that date will serve to remind us that the forces of political and religious disintegration were already busy on the Continent. The Diet of Worms, to which, by a strange irony, Charles (the successful candidate for the imperial throne) was compelled to grant a safe conduct to Luther, sat in January, 1521. The Reformation had come, and it, too, arose out of those strange fervent energies, which awoke in the fourteenth and the fifteenth centuries, and characterise the period called the Renaissance.

It was once customary to restrict the Renaissance to that revival of learning which originated in Italy. But we now know that the movement has a wider and deeper significance. It was accompanied by an expansion, not only in the sphere of intellectual, but also in the sphere of practical life. The re-discovery of the art and poetry and philosophy of Greece, and the re-study of the literature and the law of Rome mark, indeed, the most momentous stage in the history of culture.

The thrill of new thought and new emotion, which we find in the works of Da Vinci and Raphael and Michelangelo, in Velazquez and Cervantes and Calderon, in Chaucer, in Shakespeare, and in Bacon, is felt far into the eighteenth century and reappears in

Rousseau and Voltaire. For the Renaissance was creative as well as receptive, and looked to the future while it studied the great models of expression in the past. In many directions, and especially in the art of painting, it brought new beauty into the world.

Again, whatever value may be attached to the speculative activities of the era of scholasticism, mankind would have remained stagnant if human thinking had been perpetually cribbed and cabined in theological formulae. But after the long imprisonment we begin to hear the last clanking of the intellectual chains which bound the Middle Ages, and the liberated spirit is preparing for fresh enterprise.

Moreover, this intellectual resurrection was attended by an advance in practical discovery and invention. The compass was already waiting to be used by Christopher Columbus on his voyage to America, and the telescope was likewise waiting to be used by such scientific innovators as Copernicus (1473—1543) and Galileo (1564—1642). The manufacture of paper had received a new impetus, and the printing press—the greatest invention of all—was disseminating the new knowledge. The feudal system, with its gangs of serfs, who had replaced the earlier generations of slaves, received its death-blow from the new military weapons which the invention of gunpowder had introduced.

THE *fruit of the great period of discovery which was an outcome of the Renaissance*

All was changing, like the face of the earth when the efflorescence of spring covers the landscape which had been winterbound. Already in 1433 Prince Henry the Navigator, with his Portuguese seamen, was exploring the Atlantic. Cam discovered the Congo river in 1484-5, and Diaz doubled the Cape of Good Hope in 1488. At two o'clock on the morning of October 12th, 1492, a sailor on board the Niña, one of the ships of Columbus, sighted land, and on the same morning Columbus stepped on shore at San Salvador. America had



THE SOLDIERS OF ROME WHO BUILT UP HER EMPIRE

What manner of men were they who in their wonderful legions marched and counter-marched 'twixt Britain and Mesopotamia, and by their superb training and discipline overcame all enemies, building up within the term of a century the power of Rome as mistress of the world? Depicted by a contemporary sculptor, there are many fine groups of them to be studied among the reliefs on the Antonine Column, from which the above is reproduced

Photo, Anderson

been discovered. Vasco da Gama sailed from Lisbon in 1497, and after a voyage of eleven months anchored off the coast of India in May, 1498. Cortés was marching through Mexico in 1519, in 1526 Pizarro reached Peru, and ten years later his lieutenant Almagro conquered Chile. The banners of Portugal and of Spain were waving in India and in America, and the great era of European colonisation had begun.

John Cabot sailed from Bristol in 1497, and in June of the same year sighted Cape Breton Island and Nova Scotia, and his son Sebastian was cruising off Brazil in 1526. Jacques Cartier reached Newfoundland in 1534, and two years later he discovered the St. Lawrence. In the third quarter of the sixteenth century Drake had circumnavigated the globe. In 1584 Raleigh sent out the fleet which

founded Virginia, and eleven years later he was at Trinidad and on the Orinoco. English merchants were already settled in India in 1583, and in 1600, under a charter granted by Queen Elizabeth, the East India Company was founded.

We have chosen these scattered facts to indicate the stir and excitement which they must have caused in a Europe which had already grown old and exhausted on the banks of its own rivers and the shores of its own seas. Men now knew that there were other lands and seas and rivers which beckoned the spirit of adventure to advance. The fascination of travellers' tales, which happened to be true, had caught the ear of Shakespeare, whose Prospero in "The Tempest" makes Ariel

"fetch dew
From the still-vex'd Bermoothes."

The Bermudas were discovered early in the sixteenth century, by another Spaniard, Juan Bermudez, but they became an English possession before Shakespeare died. Although the energies of the Renaissance awoke in our own country later than in Italy and Spain, Germany and France, it was Great Britain that became the chief gainer, by the work of the explorers, in India and in America as well as in the islands of the Atlantic and the Pacific.

WHAT sort of Europe should we have seen to-day had there been no Renaissance?

The most momentous fact of all in this period of transition remains to be mentioned. The Mayflower sailed from Plymouth on November 11th (O.S.), 1620, and arrived in Massachusetts in December. The impulse towards individual freedom, which was the essence of the Renaissance, had likewise fired the forefathers of the men who were to return to take part in the Great War, 1914-1918, which revindicated the liberties of Europe.

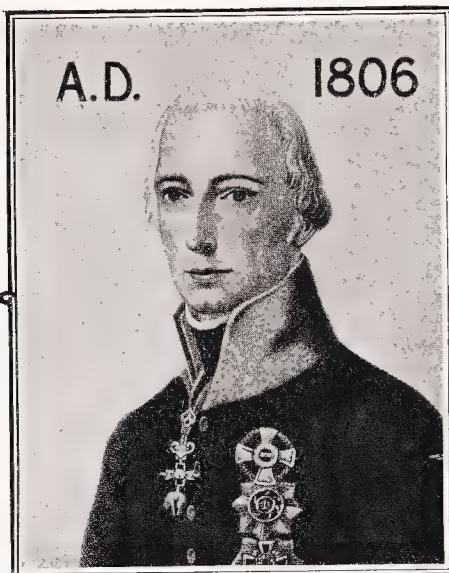
This brief reference to the Renaissance has been necessary because the spirit of that movement is still alive in the nations of the modern world. In the "rebirth" of human energy for humane as well as for "humanistic" purposes lies the hope of progress. The Renaissance is never at an end. Its message was and is that human life is a quest, and that the spirit of man outgrows all barren formulae. The iron circuit of the Middle Ages was broken.

Let us ask what sort of a Europe this would still be if there had been no Renaissance. The counter-revolution engineered by all the forces of absolutism, the Saint Bartholomews and Smithfields, the autos da fé in Spain, the intimidation of the new science, the vivi-cremation of Giordano Bruno, and the horrors of religious persecution in the Netherlands, all failed to quench the new spirit. If we look upon the Spanish Armada of 1588 as embodying and leading to the attack the forces of absolutism, secular and spiritual, we may feel some decent pride in the thought that it was Britain that shattered it.

We have mentioned Babylon, Greece, and Rome as representative states which created problems of empire that they were finally unable to solve, met rivals in the arena of history, and disappeared. This searching test of the nations, however, is still active and inexorable in the modern world. We saw that forces liberated in the Renaissance met and defeated Philip II. of Spain in his great attempt to re-establish in Europe the absolutism of the Hapsburgs and of the Papacy. But that was not to be the last effort or the last defeat of absolutism. In the two succeeding centuries, and especially during the reign of Louis XIV., France became formidable to European liberty, and in spite of the convulsion in 1789 she became later, under Napoleon, the most aggressive Power in the world. But she suffered defeat in 1815. Russia, which created a vast empire by remorseless aggression and consolidated an absolute Tsardom, is lying in chaos and economic ruin to-day. Prussia, whose strength increased rapidly under Frederick the Great, survived her disaster in the Napoleonic wars, and in due time placed herself at the head of the German Confederation. She increased her territory at the expense of Denmark, Austria, and France, and became with her federal states the greatest military Power the world has known. But her defeat came in 1918, while Austria, which had likewise survived the onslaught of Napoleon, lies at last dismembered and in ruins.

ELEMENTAL forces that breed revolt in states and produce continual change

What is this mysterious law which builds up and then breaks down a state? While the great nations are reaching their zenith the smaller exist under their shadow in perpetual fear of aggression and the loss of territorial rights. In certain cases, as for instance in the case of Switzerland, security can be explained only by the cynical fact that for strategic reasons her surrounding neighbours found it advantageous to guarantee her neutrality. Out of this



THE CENTRAL EVENT OF THE MIDDLE AGES

One of the most interesting episodes in the history of nations is that of the Holy Roman Empire, concerning which a wit has said that it was neither Holy, nor Roman, nor was it an Empire. It was, in effect, the effort of kings and emperors for a thousand years to carry on the tradition of Rome's imperial power in the interests chiefly of kings and emperors, and it began with the crowning of Charlemagne in 800 and ended with the resignation as Roman Emperor of Francis II, of Austria in 1806

long conflict in which nations have been shaped and trained in Asia and in Europe, in Africa and in the New World, one fact seems to emerge: like the forces of Nature the forces of human history are explosive. The great groups which we call nations contain volcanic and inflammable elements, the area of combustion may be narrow or wide, the moment of ignition may be soon or late, but at last the conflagration bursts. We cannot doubt that there is a close relation between this human unrest and the failure of the state. But since a well-governed state may succumb to a more powerful neighbour, the search for the moral causes of decline becomes more difficult.

We might call the idea of Freedom the high-explosive of history, for, in the end, it has broken down one after another every Bastille of arbitrary power. Great as were the indirect and ultimate political effects of the Renaissance and the Reformation neither of those movements had a political motive or a political origin. It is in the French Revolution that we discover, not indeed the earliest, but the most vehement and dramatic expression of rights. French

thinkers who preceded the Revolution had been profoundly impressed by the events in England in the seventeenth century and especially by the Revolution of 1688. And the actual leaders of the Revolution found inspiration and encouragement in the American Declaration of Independence (1776).

THE factor of national disturbance which industry introduced to the modern world

Lafayette brought home from America the aphorism that resistance is a sacred duty. Members of the French aristocracy who had crossed the ocean to fight in the American armies returned to Europe convinced of the truth of democracy. But the commotion in France was unaccompanied by the constructive political genius which created federation in the American Colonies. In France the Revolution signified the transition from feudalism and absolutism, but in no other country had the break with the past been so convulsive.

If the federal principle had been adopted by France there might have been no Napoleon. But out of the seismic chaos of the Revolution came Napoleon, and a new attempt at



A MAN AND A SHIP THAT ALTERED THE HISTORY OF NATIONS

The era of discovery which sent the mariners of Spain and Portugal overseas in quest of new lands and fabled riches had its greatest event in the voyage of Columbus to America in 1492. The "long voyage ship," to which Sir Arthur Keith in the preceding chapter attributes so much importance in the development of the nations, had its most notable example in the little Santa Maria of Columbus. Our picture is a photograph of an actual duplicate of his vessel, which was sailed across the Atlantic for the World's Columbian Exhibition at Chicago in 1893.

European absolutism which involved Europe in a new series of wars. In other words, France had missed a great historical opportunity and soon forgot the great doctrines of "liberty, equality, and fraternity" which had been emblazoned on her Revolutionary banner.

It was not the labouring population, it was the middle class which gained most by the Revolution. In the Declaration of the Rights of Man the private ownership of property is not only sanctioned but is defined as "an inviolable and sacred right." The estates of the noblesse and of the Church were, indeed, confiscated and partitioned, but only for purposes of sale to the highest bidder. In fact, a new conception of the state had arisen, the conception that the state is an arena for free competition for the prizes of life. But it is precisely this conception which lies at the root of modern industrial unrest and has created the

class war. Rank was abolished, but it soon returned, and found itself elbowing the new aristocracy of wealth. Besides, the protagonists of the Revolution belonged to the middle class. Robespierre was an avocat, Danton another, Sieyès an abbé, Marat a doctor, Fouquier-Tinville an attorney, Collot d'Herbois an actor, and Saint Just, like Camille Desmoulins, had studied law and letters. Such men had no genuine desire for "equality." The nineteenth and the twentieth centuries would hear and would satisfy demands from the proletariat which would have made Sieyès and Saint Just stand aghast.

France, in fact, had been in volcanic travail in order that the bourgeoisie might consolidate their position before the new era of modern industry, which would replace the aristocracy of land by the aristocracy of capital, had set in. Moreover, the Revolution, which



MODIFYING INFLUENCE OF ANOTHER SHIP AND OTHER MEN

As interesting companions to Columbus and his ship we give here a reproduction of a model of the Mayflower, and the portrait of a Puritan, typical of those who are remembered to-day as the Pilgrim Fathers. The most momentous fact in the period of transition which followed the era of discovery was the rôle which the Mayflower and its passengers were to play in the history of the great North American continent. This little ship and the men and women that it carried were to make Northern America Anglo-Saxon both in character and in speech.

From a model made by Goulding & Co. Plymouth, for the Mayflower tercentenary

was to destroy all tyrannies, ended inevitably in Napoleon and in militarism, in a vast burden of debt, and in Waterloo.

Is history then merely a Penelope's web of which the nations are the weavers, and which is woven up during one century only to be unwoven in the next? Is its record only a necrology of nations? And must one generation accumulate abuses which the next must sweep away?

The great military and economic effort of France in the seventeenth century was only a preparation for the deeper corruption of the succeeding age and for the catastrophe of the Revolution. Is there, then, no finality in this endless experiment of nations?

Now, from the downfall of Napoleon in 1815 until the downfall of the German Emperor and his allies in 1918 there had taken place in Europe a vast economic reconstruction owing to the use of

steam and, later, of electricity for industrial purposes. Modern wealth began to be created by new processes of manufacture, and the towns, as the centres of industry, attracted the country population to the great factories. These economic changes created in all nations social problems which still await solution. Moreover, the new activities of world commerce brought about changes not only within the nations, but between them, for there was a struggle for markets more intense than the old system of international barter had ever known. Again, the social status of the labouring class in one nation became of interest to the working class in another, and the doctrine of the solidarity of labour throughout the civilized world began to attract attention.

The social and economic history of the nineteenth century is mainly the

history of the struggle between Capital and Labour, not in one, but in every nation. In order to be able to measure the vast change which has taken place within less than a hundred years in our own country, it is sufficient to remember that in 1825 Trade Unionism was not merely illegal, but criminal, and was defined in English law as "a conspiracy in restraint of trade." We have seen that ancient society ignored the fact that a man's labour is his most sacred property. It solved its industrial problem by purchasing slaves. But the introduction of the wage-earning class, who became gradually insistent on the realization of their own economic and political rights, has brought a new factor of national disturbance into the modern world.

COMMERCE is the most aggressive force in international relationships of our own time

Moreover, in spite of the dream of the solidarity of labour everywhere, the industrial class of one nation competes for the world's markets with the industrial classes of other nations. The task of every state is double :

1. Internally to adjust the relations between its own members, and
2. Externally to adjust its relations with other states.

These two problems are closely connected, and would lead us into a discussion of such subjects as Free Trade and Protection. It is sufficient to note that a relentless competition takes place between the great organized national groups, and that that competition very frequently leads to war. For the greater the extent of territory, the greater the resources, and the greater the chance of economic superiority.

The country rich in coal and iron and oil and other raw materials will secure supremacy in the field of manufacture and trade. And since economic supremacy is not only a cause, but also an effect of military power, the temptation to expand becomes irresistible, especially if the question of over-population becomes pressing. Here we glance at the supreme problem of the modern peoples.

It is probable that the historians of the future will assign certain economic causes as among the factors which brought about the struggle of the nations in 1914. The focus of interest lies, of course, in the development of modern Germany as a military and industrial Power. To the old historical feud between Germany and France was added the formidable industrial menace of the most industrious people in Europe. Germany was becoming predominant in Central Europe and elsewhere, and the appetite increases by what it feeds on. Her industrialism financed her militarism, and her militarism promised her industrialism new fields for expansion. A new and more insidious absolutism threatened Europe.

But there had once been another Germany of "humanism," the Germany of Lessing and Goethe, the Schlegels, Winckelmann and Beethoven. The temperamental change which took place in the German people can be traced to the victories of Frederick the Great. Their educational system was framed with a view to inspiring the young with the Pan-German ideal of a Deutschland victorious in every field of human activity. The German commercial became only less aggressive than the German military battalions. Germany was the Assyria of the West, Assyrian in her energy, her ruthlessness, and her pride.

GERMANY'S downfall was due to an excess of energy and abuse of it, not to decay

If we count Luxemburg, we find that the frontiers of eight foreign states surrounded her. Thus compelled to become a military power, it was the strategic weakness of her geographical situation which transformed her into an armed camp, and her standing army became a standing menace to the rest of Europe.

As she transformed herself from an agricultural to an industrial community her energies increased and sought an outlet in all directions, and especially towards the sea. The old Baltic trade was insufficient, and Germany, looking

towards the North Sea and the Atlantic, began to build ships. But on the sea she met Great Britain. Her military engineers wrought marvels with her contracted sea-board. The Kiel Canal strengthened the strategic position, because it doubled the striking power of the fleet. We hint at these economic facts because they must be added to the immediate causes of the war—the strokes and counter-strokes of a deceptive diplomacy, and the ambitions of a group of men leading and misleading a group of nations.

History is full of paradox. When the mechanical maelstrom of modern war was let loose in 1914 Great Britain became the enemy of the Power with whom she had never had a quarrel and the ally of her own hereditary foe. Let us observe that the downfall of the German Empire cannot be explained by the cycle of exhaustion and decline. Germany was reaching the zenith of power. So great was that power that in order to overthrow it the European Allies required the help of the United States. It was not because Germany had too little, but because she had too much energy, and was about to misuse it against the liberties of the world, that her defeat was due.

We are now in a position to ask: What has been the rôle of Great Britain in the history of nations? It is a most remarkable and significant fact that four times within four hundred years and very near the end or beginning of the centuries Britain intervened decisively in European affairs.

THE part played by Great Britain during four centuries in the history of nations

We saw that in 1588 she defeated the absolutism of Spain and thereby saved the secular and spiritual liberties which the Renaissance and the Reformation had affirmed. But again towards the close of the seventeenth and at the beginning of the eighteenth century Britain checked the absolutism of France as represented by Louis XIV., and defeated it at Blenheim, 1704, Ramillies, 1706, Oudenarde, 1708, Malplaquet, 1709. At the end of

the eighteenth and the beginning of the nineteenth centuries Britain was again on the Continent, and defeated the new absolutism of Napoleon in 1815. And at the beginning of the twentieth century in 1914, in alliance with Belgium and France, she became the main agent in the defeat of Germany in 1918.

It is, indeed, useless to pretend that in these interventions Great Britain was not protecting her own interests. It is no less true that she was protecting the common liberties of mankind.

BRITISH Nation, by reason of its history, always to be found on the side of liberty

The rôle of equilibrator seemed to belong by nature to a Power detached from Europe and yet so close to it. A people who had won their Magna Carta (1215), and Habeas Corpus, and had framed their Bill of Rights (1689), found themselves instinctively on the side of liberty, wherever it was imperilled.

The record is doubtless stained by the policy which led to the loss of the American colonies, by certain events in the early administration of India, by the early struggles in Wales, and by the long struggle in Ireland. But as regards America, the best minds of the day expressed the conscience of the country in denunciation of the misguided government of a German king.

"This universal opposition," said Chatham, "to your arbitrary system of taxation, which now pervades America, is the same which formerly opposed loans, benevolences, and ship-money in this country, is the same spirit which roused all England to action at the Revolution, and which established, at a remote era, your liberties, on the basis of that grand fundamental maxim of the Constitution, that no subject of England shall be taxed but by his own consent. To maintain this principle is the common cause of the Whigs on the other side of the Atlantic and on this. . . . Resistance to your acts was as necessary as it was just."

These words, spoken in 1775, express the British ideal of government, and their spirit is the secret of the Empire. It is the verdict of impartial historians that the vast overseas possessions which Great Britain won at the expense of her European rivals have enjoyed sounder

government than would have been their lot if they had remained in the hands of Spain, Portugal, and even of France. The guiding policy has been that revenue raised in the Colonies must be spent on the Colonies, and that the arbitrary taxation which Chatham abhorred should find no place in the Dependencies as it finds none in the Mother Country.

THE tribute which the Constitution of the United States pays to British ideals

Perhaps, however, the greatest tribute which has been paid to the essential sanity and justice of the British conception of the state lies in the fact that the founders of the American Republic incorporated in their Constitution the main provisions of the Bill of Rights. The original schedule drawn up in 1689 was no new creation, but only vigorously reaffirmed the principles of the Common Laws which are shared by our kin on the other side of the Atlantic. It is worth while to reproduce here the main provisions of the Bill of Rights, because they are an epitome of English history. It is an Act which declares among other things—

“That the pretended power of suspending of laws or the execution of laws by regal authority without consent of Parliament is illegal. That levying money for or to the use of the Crown by pretence of prerogative without grant of Parliament, for longer time or in other manner than the same is or shall be granted, is illegal. That the raising or keeping a standing army within the kingdom in time of peace, unless it be with consent of Parliament, is against law. That elections of Members of Parliament ought to be free. That the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any court or place out of Parliament. That excessive bail ought not to be required nor excessive fines imposed nor cruel and unusual punishments inflicted. That all grants and promises of fines and forfeitures of particular persons before conviction are illegal and void.”

This impressive declaration closes with the statement by Lords and Commons “that they do claim, demand, and insist upon all and singular the premises as their undoubted rights and

liberties.” These principles were the gift of the Mother Island to the Anglo-Saxon world which was her offspring, and it was in defence of such liberties that the United States and the British Dominions sent their vast armies to Europe during the Great War.

If we turn to Burke's speech “On Conciliation with America” we shall find the ideal of the British Empire stated in language which might have been uttered to-day. “The fierce spirit of liberty,” says Burke, “is stronger in the English Colonies probably than in any other people of the earth. It is the spirit of the English Constitution, which, infused through the mighty mass, pervades, feeds, unites, invigorates, vivifies every part of the Empire, even down to the minutest member.”

Now, if we take 1066 as the date on which the last infusion of foreign blood with the blood of the island stock began, this country has been inviolate for almost one thousand years. Of all the European nations Britain alone during that long period has suffered no real disaster to the fabric of her power. The blows from without as well as from within did not break, they only riveted the framework of her freedom. She holds in the modern the place which Rome held in the ancient world. From the Great War she has emerged with an increase in her vast territory.

IMMENSITY of the burden of empire which fate has shouldered upon Great Britain

If we reckon up the schedule of her commitments throughout the earth it is almost with a sense of awe that we remember that her colossal expansion can be traced from the nucleus of one small island. Even her enemies have admitted that wherever the long radius of her civilization has reached it has brought order and progress. Pitt once said “England has saved herself by her exertions, she will save Europe by her example.” But her “destiny” was on the sea, and took her far out of Europe and linked with her own fortunes those of millions of human beings of alien race and speech.



THE MAKING OF THE GREAT INDUSTRIAL CITIES

The vast economic reconstruction which took place last century in the era of industrial expansion changed the face of the world in all regions where industry could be made profitable. Look here at Manchester as it is to-day in the lower photograph, with its multitude of chimneys befouling the landscape, and the same scene as it was presented one hundred and ninety years ago. The change is probably artistically and hygienically for the worse, but who shall say that the industrial expansion has not immensely added to the general comfort of mankind?

Napoleon called the British a nation of shop-keepers. But we are also a nation of ship-keepers. Behind shops there are workshops. Ships and shops—these have made England.

In the preceding sketch our course has been inevitably zigzag, but we have attempted to collect some stray facts which are of importance in the discussion of an immense subject. A few

thoughts suggest themselves here. First, in spite of the exhaustion and decline of nations, national tenacity is one of the outstanding facts of history. Peoples have been defeated and overthrown, nevertheless they have continued with shrunken power and diminished territory to occupy the seats of their forefathers.

Spain attempted to crush Holland, and Austria attempted to crush

Italy, but both Italy and Holland rose again. The Turks made a prolonged effort to exterminate Serbia, Bulgaria, and Greece, but those three nations regained their freedom and conquered their oppressor. There is still vitality even in Armenia, which has endured a long agony of persecution. After the Franco-German War it was supposed that France would never recover from the blow, but it was French military genius which led the Allies in the overthrow of the German Empire, and to-day France is the strongest nation on the Continent. History is full of this strange power of national resurrection.

But, in the second place, let us note that in spite of this stubborn racial persistence the actual political framework of a nation is subject to sudden and often disastrous change. There are moments in history when nothing seems to be so brittle as the fabric of the state. We have seen with our own eyes the great work of the Russian Tsars perish in a night. We have seen the Empire of the Hapsburgs collapse like a house of sand. And the German Empire which Bismarck created went to pieces within a few hours, its Emperor became a fugitive, and the dukes and kings of its confederate states were swept simultaneously from their thrones and their thrones. This is the catastrophic and seismic element in history.

WHERE we may look to promise of permanence for the British Empire and its institutions

Third, it has often been asked how long the British Empire will endure. There is nothing to guide us, because the British Empire is unlike any other imperial system of the past. It is not a mechanical combination held together by militarism. It is a union of self-governing communities or of communities gradually approaching self-government, and sharing or learning to share a common ideal of government and liberty. We quoted the Bill of Rights and pointed out that its essential

elements were seized by the framers of the American Constitution. That is a fact of profound significance, for it means that the greatest Power in the New World had discovered in the Common Law of Great Britain the best guarantee of ordered freedom and a nation's strength. It is, therefore, in the realization of this ideal adapted to the needs of every people within the British Confederation that we find the greatest promise of the Empire's permanence.

THE world's peace and the growing demand for an international standard of justice

One final question meets us. Nations, like individuals, compete with each other, and competition involves suffering. It is agreed that it is by means of competition that the character of the individual is developed. If there is no struggle, character weakens and degenerates. And the same law is at work in the case of those great aggregates of individuals which we call nations. If so, is collision, is war inevitable? This question, which we cannot attempt to answer here, occupies the minds of those who look forward to an international rivalry that shall be bloodless, and place hope in a League of Peace.

We may meanwhile remind ourselves of a statement made earlier in these pages—that the task of all states is twofold:

1. To regulate their own inner life, and
2. To adjust their relations with their neighbours.

Modern feeling has begun to demand that justice shall be the essence of both sets of relations. There is a saying of the greatest of Greek thinkers that at first the state is created for the sake of mere life, but that it continues to exist for the sake of the good life. The future of civilization will depend on how far each nation will respect that level of good life which other nations may have attained.

Peoples
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VOLUME TWO

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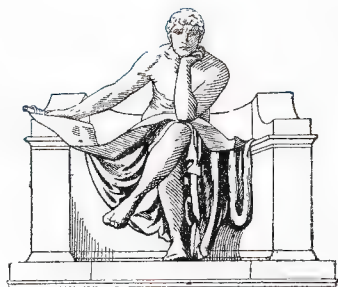
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CHILE

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Smith

Peoples
of All Nations

VOLUME THREE

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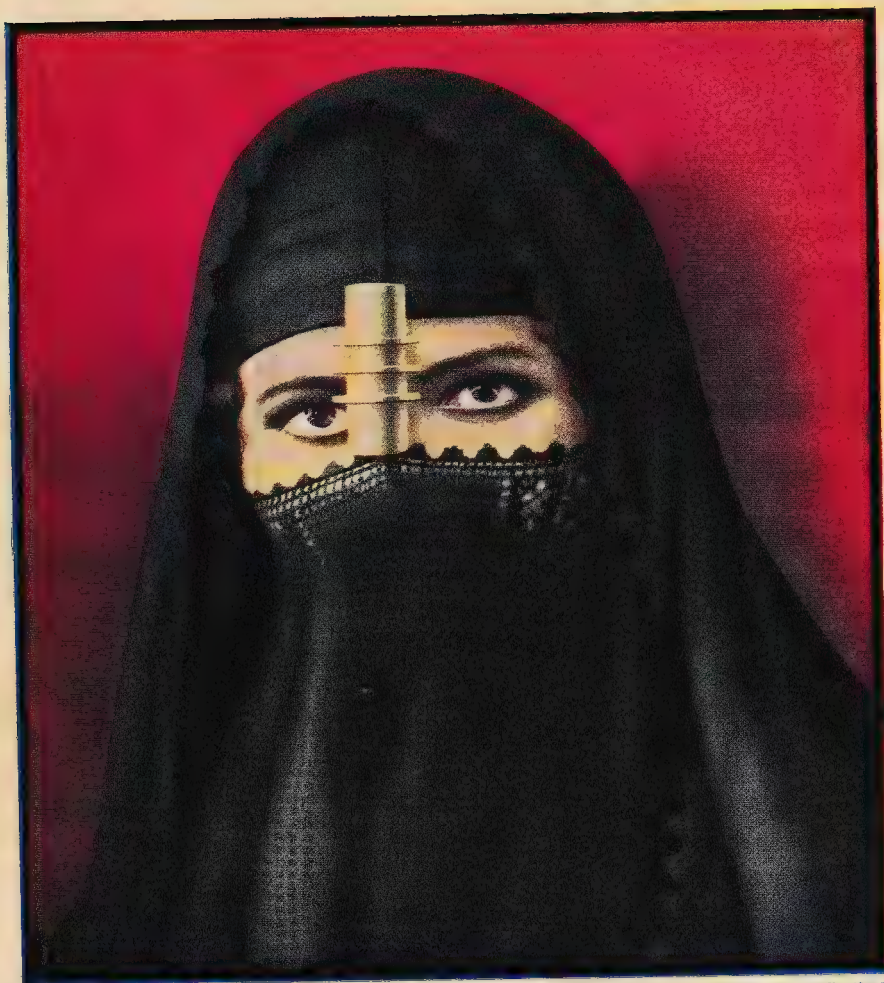


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of All Nations

VOLUME FOUR



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VOLUME IV

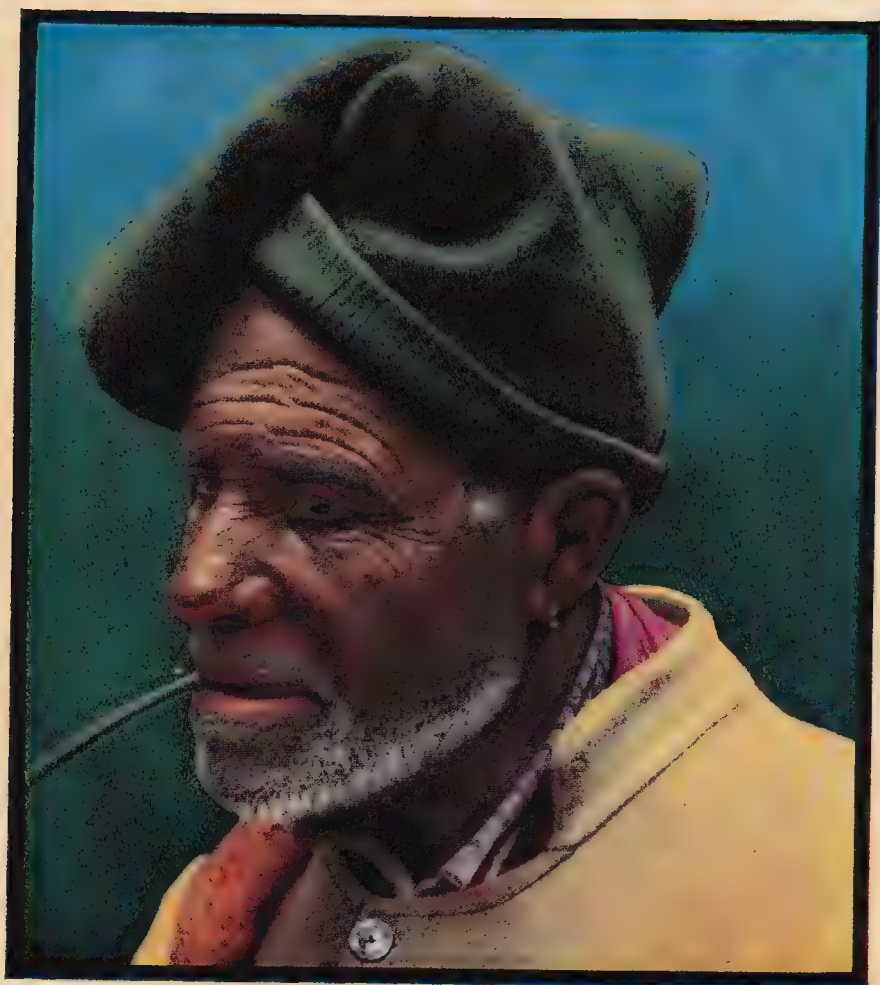
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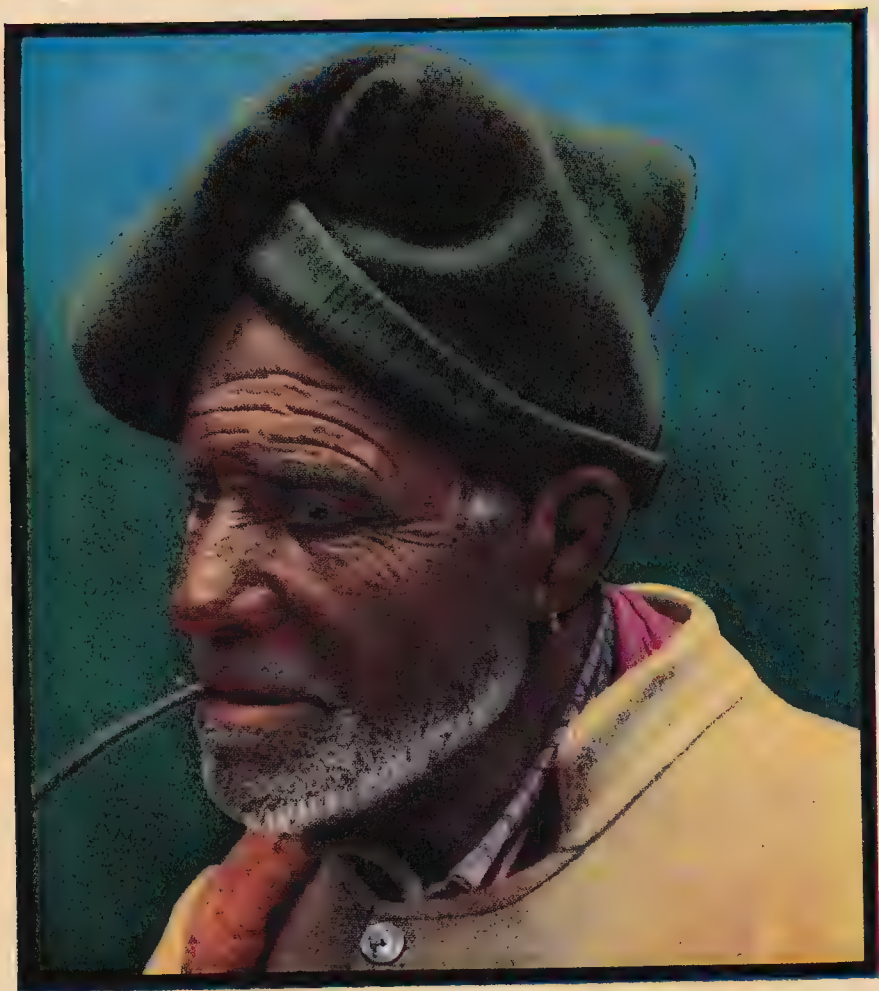




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Peoples
of All Nations

VOLUME FIVE

PEOPLES OF ALL NATIONS

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MALAYSIA

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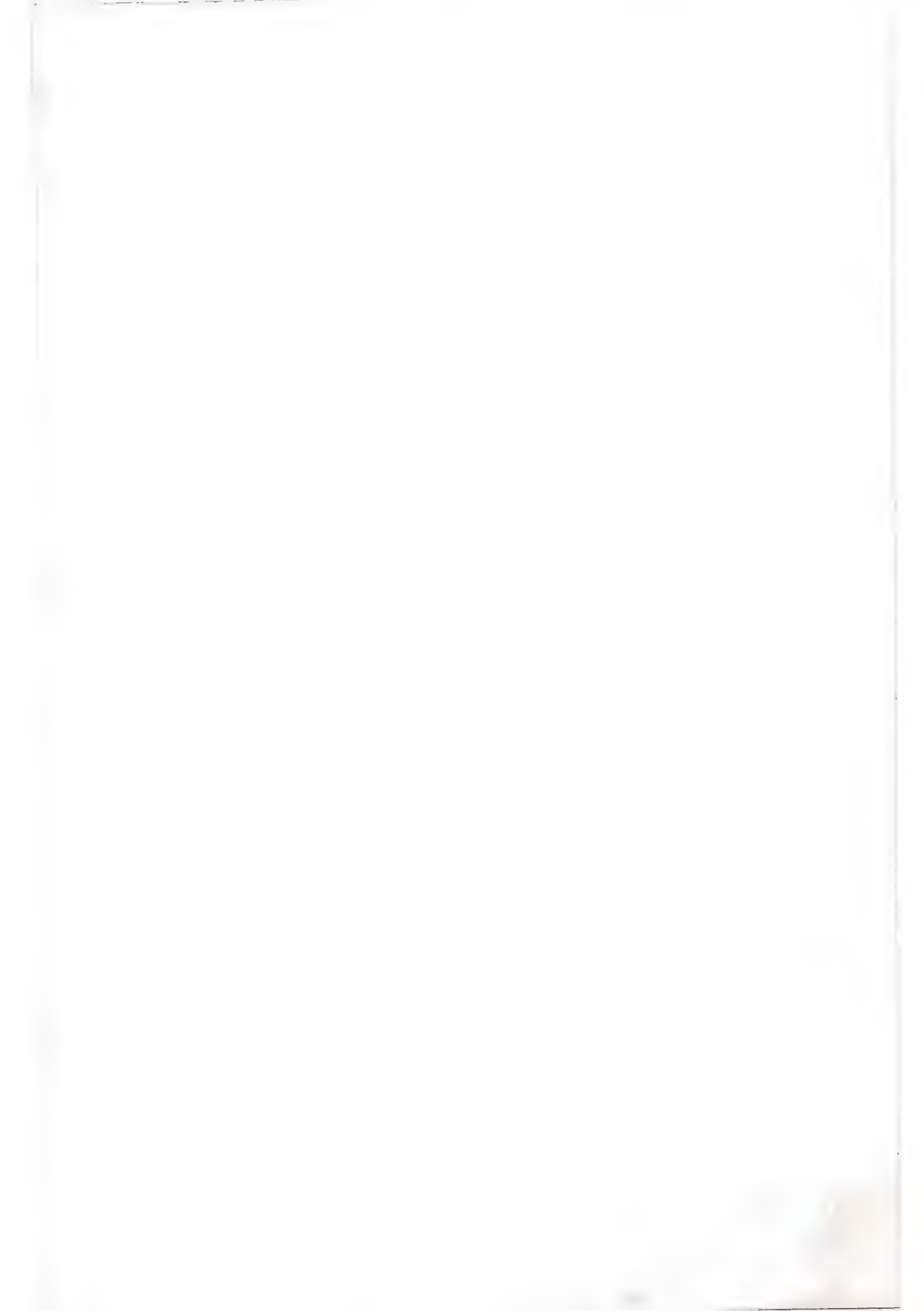




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Peoples
of All Nations

VOLUME SEVEN



TUNIS

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THE NATIONAL SPIRIT in The Modern World

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This penetrating and illuminating essay by Mr. J. A. R. Marriott is complementary to those contributed to our first volume by Sir Arthur Keith and Mr. Romaine Paterson. The one gave an outline of racial origins and explained how man emerged from the horde at the call of the tribal spirit; the other showed how the successive industrial agglomerations of mankind that constituted the great States of the ancient world flourished and decayed under the pressure of conflict and cooperation. In the accompanying chapter Mr. Marriott completes the survey by analysing the spirit of nationality, the most potent and the most elusive of the forces that have moulded our modern polity

THE Nation-State is the typical political product of the modern world. To the ancient world, Nations were by no means unknown; nor were States. But the State rarely corresponded with the Nation. The characteristic political entity was something either much larger or much smaller than the typical modern State: either an empire or a city; the City-States of Hellas, for example; the Empires of Assyria, Macedon, or Rome. The idea that a State should be, even roughly, coextensive and coincident with a Nation did not enter the political consciousness of mankind until towards the end of the eighteenth century. Some authorities would date the new conception specifically from the annihilation of Poland. The partition of Poland among its three powerful neighbours wiped out a State which had filled an imposing place in the European polity; it served to revivify a nation. That nation has now achieved its ambition in a resuscitated Poland.

Elusive Nature of Nationality

Among the forces which have gone to the moulding of our modern polity, that of nationality is certainly the most elusive. It has almost defied definition. Vico defined a nationality as "a natural society of men who by unity of territory, of origin, of custom, and of language, are drawn into a community of life and of social conscience." Is "unity of territory" essential to the idea of nationality?

Or even "community of life"? If so, we must deny specific nationality to the Jews in dispersion or to the Poles after the partition of their State. Is identity of language essential, or of religion? If so, we must deny the existence of a Swiss nationality, for the "Swiss" embrace two, if not three, creeds, and speak three, if not four, distinct languages. And what of the "Americans"?

Nationality a Collective Conscience

Plainly, we shall involve ourselves in difficulties if we lay over-much emphasis either on religion or on language as essential elements. Yet in the absence of these it would seem difficult to preserve nationality when it is divorced from statehood. Swiss nationality and American nationality are respectively the resultant of the evolution of a Swiss State and of an American State. In other cases the State may be a resultant of the idea of common nationality. The Triune Kingdom, commonly designated Yugo-Slavia, and the new Poland are apposite illustrations of the latter process. We seem, therefore, to be almost driven by exclusions and inclusions to acceptance of the definition proposed by Professor Henri Hauser of Dijon: "Nationality is a matter of collective conscience, of collective will to live. . . Race, religion, language, all these elements either are or are not factors in nationality according to whether they

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do or do not enter into the collective conscience by virtue thereof." ("The Principle of Nationalities," page 7.)

A "collective conscience." But the doubt obtrudes itself whether such a conscience could have been generated without a sentimental or traditional attachment to a territorial home. Jewish nationality has been sustained during two thousand years of exile, mainly, no doubt, by devotion to a particular creed, by wonderful persistency of blood, but not least by collective affection for the common home of the race: "When I forget thee, O Jerusalem." But for Zionism the modern Palestine would never have been called into being by the Paris Conference. Similarly the Poles in dispersion have drawn their inspiration from the fact that many of their brethren have lived on, though under alien rule, on the plains of the Vistula.

Professor Zimmern's Definition

Professor Zimmern, then, would seem to get near to the heart of the matter when he writes: "Nationality is more than a creed or a doctrine, or a code of conduct, it is an instinctive attachment; it recalls an atmosphere of precious memories, of vanished parents and friends, of old customs, of reverence, of home, and a sense of the brief span of human life as a link between immemorial generations spreading backwards and forwards. . . . It implies a particular kind of corporate self-consciousness, peculiarly intimate, yet invested at the same time with a peculiar dignity. . . . and it implies, secondly, a country, an actual strip of land associated with the nationality, a territorial centre where the flame of nationality is kept alight at the hearth fire of home." ("Nationality and Government," pages 78, 84.)

Beginnings of the States System

Yet if the idea of nationality be elusive, it is plainly among the most potent of the formative forces of to-day. For the evolution of the modern States

system we must, however, go farther back than the genesis of the idea of nationality. Among the great States of the modern world England was three hundred years ahead of the rest in the realization of its unity and identity. The sense of nationality in England was due, however, to causes, geographical and political, which were unique in their operation. Hardly was there a king of the English before he put forward a claim to be "*alterius orbis Imperator*"—outside the jurisdiction of the Holy Roman Empire, and, indeed, of the Roman Papacy. Continental Europe was, during the thousand years which intervened between the fall of the Roman Empire and the disruption of Christendom, a quasi-unity dominated in theory by the conjoint authority of pope and emperor, and, in fact, unified by common subjection in ecclesiastical affairs to the Roman Primacy, by common acceptance in the civil sphere of Roman law, and by an all-pervading and all-powerful social system which provided at once a system of land tenure, a nexus for society and a method of government. The Empire, the Papacy, and the feudal system dominated the life of the Middle Ages, and so long as that domination persisted there was no room for the idea of nationality, nor could the modern States system emerge.

Evolution of the Nation-State

The intellectual, political, geographical and ecclesiastical upheaval which is compendiously described as "The Renaissance and the Reformation," opened the door to the emergence of national Churches and the evolution of the Nation-State. Hungary, Poland, and Bohemia had long enjoyed the dignity of statehood. Among the great States of Western Europe, France was (after England) the first to achieve unity and self-conscious identity. The remarkable astuteness of a long succession of kings of the Capet and Valois dynasties; the absorption by conquest or marriage of the great feudal duchies

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and counties ; frontiers well defined on two sides though highly debatable on a third ; an administrative system ever increasing in efficiency as it increased in centralisation ; the Hundred Years War against the Angevin kings of England and the dukes of Burgundy—all these played their part in the making of modern France, and by the end of the fifteenth century France had arrived.

Spain reached a similar stage of national evolution early in the sixteenth century. The secular crusade against the Saracens was the central fact in the making of Spain, but King Charles I., otherwise known as the Emperor Charles V., was the first Spanish sovereign to rule over a united Spain. The bitter contest between Spain and the provinces of the Low Countries gave to the seven northern provinces sufficient cohesion and self-consciousness to entitle them to be regarded as a Nation-State from the end of the sixteenth century onwards, albeit a State of a federal rather than a unitary type. Differences of creed between the Dutch and their former rulers at once fortified them during the struggle for independence and accentuated the sense of unity when independence was at last achieved.

European Politics and Antagonisms

Ecclesiastical antagonisms contributed once more to the many disruptive forces which during the Thirty Years War (1618-48) dissipated whatever of unity Germany had derived from the coincidence of the German kingship and the Holy Roman Empire. From the chaos there emerged more than one powerful State. First "Austria," conglomerate in itself and dynastically connected with the Czech Kingdom of Bohemia and the Magyar Kingdom of Hungary ; then Prussia ; but neither could be described with accuracy as a Nation-State ; still less could the lesser German States, such as Saxony, Bavaria, Baden, Württemberg, or the Palatinate, though all were virtually independent sovereignties.

Portugal had meanwhile (1640) regained its independence, and thenceforth must be counted as a Nation-State, while the dissolution of the Union of Calmar (1523) permitted Sweden to take its place as an independent "Power," and for a brief period (roughly 1600-1721) to play a conspicuous and influential part in European politics. Thanks, indeed, partly to the vigour of her kings and the skill and discipline of her soldiers, in part to the friendship which so long subsisted between Stockholm and Paris, Sweden occupied in the European polity a place far more than commensurate with her permanent strength and resources.

Growth of Powers in Modern Times

The rapid rise of the Hohenzollern power in Prussia and North Germany, still more the irruption of Russia into European politics at the close of the seventeenth century, brought to an end the brief ascendancy of Sweden. Russia, though loosely compacted, took her place as a Nation-State in the first years of the eighteenth century, and before the century closed the American continent had brought to the birth the first of the Nation-States in the New World.

How far had the idea of nationality contributed to the establishment of these Powers of the modern world ? The instinctive avoidance of the word "nations," the substitution of the term "Powers" would seem to suggest a partial answer to the question.

Monarchical Factor in State Making

The motive force which was on every side operating to produce a new States system, which found its manifestation in the creation of strong, compact, homogeneous kingdoms, was primarily dynastic, or at least monarchical. France was made by a succession of great kings and great ministers, the apotheosis of the absolute monarchy being reached in the brilliant period which culminated

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in the reign of "Le Roi Soleil" (Louis XIV.). By the end of the seventeenth century France was, however, indisputably a Nation-State. Richelieu had completed the work of political unification, Colbert had made her one commercially and economically, yet the social fissures were still deep. Not until the Revolution did France become a social unity. In two ways Richelieu left his work incomplete. The destruction of political feudalism served only to accentuate the social cleavage between class and class. Nor did he achieve his ambition in regard to the rectification of the frontiers of France.

Expansion of the Kingdom of France

According to his political testament his aim was to identify modern France with ancient Gaul. His intervention in the Thirty Years War wrung from the Empire a formal acknowledgment of the cession of the three Lorraine bishoprics, Metz, Toul, and Verdun, annexed in 1552, and, in addition, the greater part of the province of Alsace. For the first time modern France touched the Rhine. The acquisition of Franche Comté in 1674 rendered still more isolated the remaining portions of Lorraine, but these did not actually fall into France until 1766. Meanwhile, Henri IV. had brought to the Crown of France the Kingdom of Béarn, or the northern half of Navarre, and Louis XIV. finally rounded off the Pyrenean frontier by the acquisition of Roussillon and Cerdagne in 1659.

Result of Territorial Acquisitions

By a curious legal subterfuge—the *Chambre des Réunions*—Strasbourg was assigned to France in 1683. Later in the same reign the north-eastern frontier was immensely strengthened by the acquisition of Western Flanders, and of a number of strong fortresses like Lille, Cambrai, and Valenciennes, which virtually gave France the command of Artois and Hainault. Louis XIV never

dreamt of invoking the principle of nationality to cover these territorial acquisitions. The motive was frankly strategical, to render France secure against attack by her neighbours; to give France a military advantage should she desire to take the offensive. Of the doctrine of "nationality" there is not a hint; yet the fact remains that before the process of territorial unification began the French were not a nation; when it was complete they unquestionably were. Bretons and Burgundians, Normans, Angevins and Aquitainians alike acknowledged themselves to be "Frenchmen," and found satisfaction and pride not merely in common citizenship but in common nationality.

We pass from modern France to modern Spain. The two outstanding characteristics of the Spaniard—his intense nationalism and his persistent provincialism—are both attributable to his prolonged contest with the Moors.

Nationalism Forged by Patriotism

No people in the world have developed a deeper sense of national individuality than the Spanish, yet between province and province—notably between Castile, Aragon, and Catalonia—there are differences of tradition and outlook which political unification has not availed to eradicate. Probably nothing less than a secular crusade against an intruding enemy, alien in race and alien in creed, would have sufficed to weld Catalans and Castilians, Aragonese and Andalusians into a united nation.

Dutch nationalism is the product of a struggle not less fierce than that in which Spanish nationalism was conceived—on the one hand a prolonged contest waged with the elemental forces of nature; on the other a brief, but terrible struggle against the tyranny, ecclesiastical, economic, administrative, and political, of the Spanish rulers of the Netherlands.

Dutch nationalism was forged in the furnace of persecution; it has been sustained by the necessity for ceaseless

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vigilance against the ambition of powerful neighbours, and against the constantly threatened depredations of the sea.

The people who achieved so splendidly their own liberty showed themselves curiously inept in dealing, at a critical juncture, with neighbours who might, by tactful handling, have been converted into fellow-citizens.

The idea of creating a substantial buffer state between France and Germany has commended itself for centuries to the diplomatists of Europe. In the fifteenth century it seemed not unlikely that under the Duchy of Burgundy it might prove effective. It was not to be. In the early nineteenth century, after Napoleon had demonstrated afresh the traditional anxiety of France to extend her eastern frontier to the Rhine, the diplomatists at Vienna attempted to achieve the same purpose by uniting the southern provinces of the Low Countries with the northern: the "Austrian" (formerly the "Spanish") Netherlands with those portions of the same low-German lands which, since the end of the sixteenth century, had been distinctively known as the United Provinces.

Belgium's Soul Born of Suffering

The project was initiated by Lord Castlereagh, who in this was true to the secular traditions of British policy. He attempted by the union of Holland and Belgium to erect a stout barrier against the aggressions either of French or Germans. But the Dutch played their cards badly. The Belgians were bitterly offended by the tactlessness and greed of their Dutch sovereign, and the union lasted no more than fifteen years (1815-30). With the successful assertion of Belgian independence, yet another Nation-State took its place in the European polity.

Hardly, however, can the independence of Belgium be hailed as a triumph for the principle of nationality. Between the Flemings and Walloons there is racially less in common than

between those peoples and the French and the Germans respectively. Yet common citizenship in the Belgian State has developed among the people of both races a sense of a common Belgian nationality. The brutality of the German conquest (1914) quickened and accentuated a process which otherwise might have tarried. Nationality matures rapidly under the heel of an alien and oppressive ruler. In the discipline of suffering, Belgium found her soul.

Autocracy versus Democracy

Among the phenomena of European history and politics there is none more curious than the prolonged existence of the "ramshackle empire" of the Hapsburgs and the survival of Switzerland. Between the two political formations there is at once an obvious contrast and a striking parallelism. The one stood as a symbol of autocracy; the other is hailed as the purest extant product of unadulterated democracy; the one represents the triumph of personal rule, and the fruit of "personal union"; the other is a confederacy of free peoples, a union of self-governing and jealously independent communities. Not less striking is the parallelism. Both have fulfilled a definite political purpose, yet both are defiant of every canon of political science. If the Hapsburg emperor ruled over peoples of diverse races—Germans, Czechs, Poles, Magyars, Rumanians, Italians, and Southern Slavs—the Swiss Confederation embraces with impartiality Frenchmen, Germans, and Italians. But an outstanding difference remains to be noted.

Ramshackle Empire of the Hapsburgs

The prolonged and, on the whole, adroit regime of the Hapsburgs did nothing to promote even a pseudo-nationality among the various peoples included in their conglomerate empire. These all remained to the end as distinct as on the day when they severally passed under the rule of the Hapsburgs.

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The Swiss Confederation is equally defiant of the community of race and of language, and even more defiant of community of creed; yet the Swiss are undeniably a nation; the subjects of the Hapsburg empire never were.

Debt of the Nations to Napoleon

The fact emerges, then, that the force to which so much potency is attributed by modern philosophers played an insignificant part in moulding the fortunes of the European States. Thus far, however, we have not crossed—save to indicate the genesis of Belgium—the watershed of modern history. The twenty-six years which elapsed between the outbreak of the French Revolution and the final overthrow of Napoleon mark a distinct dividing line between two historical epochs. The French Revolution proclaimed the principle of liberty. Napoleon, his aggressive enterprises, his conquests, his occupations, his administration, and his codes gave an unparalleled impulse to the development of the idea of nationality.

Modern Germany, modern Italy, the new Kingdom of the Southern Slavs owe to Napoleon an immeasurable debt. Even the Swiss Confederation owes him something. The French Directory had attempted to impose upon Switzerland a unitarian form of government wholly alien to her traditions—the Helvetic Republic One and Indivisible.

Promotion of the Sense of Unity

The Swiss made it quickly and abundantly clear that despite some tendencies towards national unity they repudiated the idea of uniformity; Napoleon recognized the fact, and in 1803 he gave them a new Constitution embodied in the Act of Mediation. That Act, though replaced in 1815 by the Federal Pact, marked a distinct step towards national unity in Switzerland. The degree of progress attained during the ten years when Switzerland was to all intents

and purposes a tributary of the Napoleonic Empire, may be measured by comparing the Federal Constitution of 1848 with the loose Confederation of Cantons which alone existed down to 1798.

Yugo-Slavia, too, owes a considerable debt to Napoleon. His occupation of the Illyrian provinces was due, of course, to motives far removed from any desire to stimulate national self-consciousness. But the introduction of the French codes, the regularisation of administration, the construction of roads, the establishment of schools—all this tended, however undesignedly, to promote among kindred peoples a sense of community, if not of nationality.

More conspicuous illustrations of the same tendency are to be found in Germany and Italy. In 1789, Germany contained no fewer than three hundred and sixty separate States each claiming quasi-sovereign rights and united only by the loosest possible tie of common allegiance to the shadowy survival still known as the Holy Roman Empire.

Disintegration and Redistribution

Among none of these was there any real sense of national cohesion or unity. There were States powerful and petty in Germany, but "Germany" did not exist. The revolutionary wars accentuated the disintegration. The armies of the French Republic received a cordial welcome in the Rhine bishoprics, and in other western provinces; nor was there any protest when Prussia came to terms with France at Basel (1795), or when, two years later, Austria followed suit at Campo Formio. Both treaties involved the cession of German territory to France, both betrayed complete callousness on the part of the two leading German Powers as to the fate of the Empire as a whole. Austria and Prussia were alike intent only on the promotion of their own dynastic and territorial interests. The lesser princes of the Empire were not less selfish in their particularism, not more lacking in patriotism than the greater.

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Napoleon and Moreau brought Austria once more to her knees at Marengo and Hohenlinden respectively, 1800; and by the Treaty of Lunéville (1801) Austria confirmed the cession of the Rhineland to France. There then ensued a *ludicrous and humiliating* rush of German princelings to Paris, where, in order to secure the largest possible slice of the booty, each for each, all paid assiduous court to Talleyrand and his minions.

Napoleon's principles of redistribution were few and simple—to penalise Austria; to cajole Prussia; and, by enlarging and consolidating the territories of the secondary States, to bind them by ties of interest and gratitude more closely to France. Under the Act of Mediatisation, the States were reduced from three hundred and sixty to less than half that number. Of the fifty-one Imperial cities only six were permitted to survive. The old Circles of the Empire disappeared and all the ecclesiastical States, except one, were suppressed. Prussia got a large share of the spoils; so did Bavaria, Baden, Württemberg and Hesse-Kassel.

Sovereignty of the German Princes

The Act of Mediatisation marked only a stage in Napoleon's journey. Austria was not yet completely crushed, the Holy Roman Empire still survived. Before Napoleon gave the final push to the tottering ruin, he prudently laid the foundations of the new edifice. In the autumn of 1805 he concluded treaties with the client States—Bavaria, Baden, and Württemberg—by which they agreed to furnish, in the forthcoming campaign, contingents to the army of France. The Treaty of Pressburg (January 1, 1806) provided that the German princes should enjoy "complete and undivided sovereignty over their own States," and thus were finally shattered the last links which bound the princes to the old Empire. On July 17, 1806, the Treaty of the Confederation of the Rhine was signed in Paris. Charles of Dalberg,

Archbishop of Regensburg (Ratisbon) and Arch-Chancellor of the Empire, the Kings of Bavaria and Württemberg, the Elector of Baden, the Duke of Berg and the Landgrave of Hesse-Darmstadt, together with nine minor princes, definitely renounced their allegiance to the Empire, accepted the protection of Napoleon and pledged themselves to support him with arms.

End of the Holy Roman Empire

On August 1 Napoleon—"the new Charlemagne" and in verity Emperor of the West—announced that he no longer recognized the existence of the "Germanic Confederation," and on August 6 the Emperor Francis, who two years earlier had assumed the entirely new title of Emperor of Austria, renounced the title of Holy Roman Emperor. Thus, after an existence of just one thousand years, that hoary anachronism came to an end. But for Napoleon it might still be cumbering the earth.

The birth of the new German State, perhaps the most conspicuous illustration of the working of the national spirit in the modern world, was rendered possible only by the destruction of that Roman Empire which had for centuries strangled the incipient national life of Germany and had arrested the evolution of a Nation-State.

Colliding Forces Spread Confusion

Events now moved rapidly. The annihilation of the Prussian power at Jena; her humiliation and dismemberment at Tilsit; the remaking of Prussia by Stein and Hardenberg, Scharnhorst and Humboldt; Napoleon's call to the Poles and the setting up of the Duchy of Warsaw; the attack upon Spain and the consequent reaction against the tyranny of Napoleon on nationalist lines; the addresses of Fichte to the German nation and their response in the War of Liberation; the overthrow of Napoleon's military power in the mighty battles of 1813-14—these things seemed to presage

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the early triumph of Nationalism in Germany. The hopes of the patriots were doomed to disappointment at Vienna, but they were triumphantly realized in 1870.

Napoleonic Reforms Sweep Italy

The policy of Napoleon in Italy was parallel to a great extent with his policy in Germany. To Italy, as to Germany, he went at once as conqueror and as liberator. Italy at the close of the eighteenth century was even more devoid of the national spirit than Germany. Consisting of some fifteen separate States, dominated by the Hapsburgs in the north, by the Papacy and its "Legations" in the centre, by the Spanish Bourbons in Naples and Sicily, Italy had since the sixteenth century been little more than the cockpit of Europe. Deprived of civic independence, ignorant alike of political and social life, her people lay for the most part under alien rule—hopeless, emotionless and benumbed. Napoleon aroused them from their apathy. He reduced the political divisions of the country from fifteen to three; he introduced the Code Napoléon and unified the administration; he expelled the Jesuits and initiated educational reforms; he built bridges and made roads; above all, he taught the Italians to fight, and to fight not as Venetians, Lombards, or Neapolitans, but as Italians.

European Reaction and Unrest

In Italy, as in Germany, the diplomats at Vienna attempted to wipe out all traces of Napoleon's work and to set back the hands of the political clock. It could not be done. There was indeed a temporary reaction towards separatism and autocracy. Dynastic influences were in the ascendant at Vienna; the principle of legitimacy enjoyed a temporary triumph; the idea of nationality was ignored. The reaction, however, was not of long duration. Within a very few years there were on every hand manifestations of

impatience with the policy of simple restoration and the naked reassertion of the principle of legitimacy.

In 1830 France gave the signal for a revolutionary outburst which, in one form or another, was reproduced in almost every country of continental Europe. But these movements, though they achieved something for constitutional liberty, did little to promote, except, perhaps, in Belgium, the principle of nationality. Far otherwise was it with the revolutions of 1848. In most countries, if not in all, a demand was put forward for an extension of popular liberties, but the predominant motive was unquestionably national. It was the alien character of Austrian rule which inspired Italians and Magyars and Czechs to raise the flag of insurrection against the Hapsburgs. It was a desire for national unity which brought to Frankfort representatives of every State in Germany, and led them to offer an Imperial Crown to Frederick William IV. of Prussia. The offer was declined.

Bismarck and Prussian Supremacy

The Hohenzollern sovereign was so distrustful of the democratic temper of the Frankfort parliament as to postpone the realization of German unity. Moreover, he did not want to see Prussia merged in Germany. Ten years of reaction followed upon his refusal. Then Bismarck got his chance. He mistrusted parliamentary methods at least as much as Frederick William IV.; he believed that Germany must be welded together not by "parchments, votes, and speeches," but by blood and iron; above all, he was resolved that Prussia should not be merged in Germany, but that, on the contrary, Germany should be absorbed by Prussia.

The first step was to exclude the Hapsburgs with their conglomerate Empire from the Germanic body. The disputes about Schleswig-Holstein and the ensuing war with Denmark enabled him to fix a quarrel upon Austria which

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led to the Seven Weeks War, to the Prussian victory at Sadowa, to the exclusion of Austria from Germany, and to the break-up of the Bund which ever since 1815 had been powerless for everything but mischief. The dissolution of the Bund was followed by the formation (1867) of a North German Confederation under the presidency of the King of Prussia. Only the States north of the Main were originally members of the new Confederation, which was far more closely knit—more genuinely federal in character—than the old, but provision was made for the admission of the southern States, if and when they should desire it.

Establishment of the German Empire

How long they might have held aloof from union with North Germany it is impossible to say, had not Napoleon III. played straight into Bismarck's hands. The ineptitude of his diplomacy after 1867 not only broke the traditional tie between France, particularly Bonapartist France, and the South German States, but, in 1870, flung them into the arms of Prussia. When France was manoeuvred by Bismarck into a declaration of war upon Prussia the Hohenzollerns found themselves, for the first time, at the head of a united Germany. After the crushing defeat of the French armies and the humiliating surrender at Sedan, Bismarck had little difficulty in converting the North German Confederation of 1867 into the Germanic Empire of 1871, an Empire which included every State of the Fatherland save only the German part of Austria.

If the unification of Germany affords the most imposing manifestation of the national spirit, the unification of Italy is the most romantic. Nothing did so much as the success of that movement to give popularity to the doctrine of the rights of nationalities. Many factors contributed to that success: the administrative uniformity of the Napoleonic regime, the pure-hearted enthusiasm of Mazzini, the high statesmanship

and brilliant diplomacy of Cavour, the steadfastness of the House of Savoy, the romantic knight-errantry of Garibaldi.

France Furthers the Italian Cause

Nor was the cause of Italy unfavoured by external circumstances: the outbreak of the Crimean War, the intervention of Sardinia on the side of the allies, an intervention apparently fortuitous, but in reality inspired by high and far-sighted statesmanship, and the opportunity thus given to and seized by Cavour to put the whole Italian case before the diplomatists assembled at Paris. At Paris Cavour met Napoleon III., and of that meeting the pact of Plombières was the result. Napoleon had a real apprehension of the principle of nationality, and his sympathy for the Italian cause was, perhaps, as nearly genuine and altruistic as any of the emotions which stirred that complex personality. The intervention of France in the Austro-Sardinian War of 1859 was of incomparable service to Italy at a most critical juncture of her history. Hardly less important to Italy, though wholly self-regarding, was the diplomacy of Bismarck. His anxiety to isolate Austria induced him to offer Venetia to Victor Emmanuel, and Austria was compelled by Sadowa to give it up.

Mazzini Sows the Seed of Unity

The actual stages on the road towards unity may be rapidly indicated. The stage between the insurrections of 1820 and the revolutions of 1848 was merely preliminary, though far from unimportant. During that period Mazzini sowed the seed, but he did little to help in reaping the subsequent harvest. The first definite advance was registered in 1860, when the States of Central Italy—Modena, Parma, Tuscany, and the Romagna—united themselves by plebiscite with the new Kingdom of North Italy. The credit of that achievement was due almost wholly to Victor Emmanuel and Cavour, though Napoleon's help was timely and substantial.

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It involved, however, the painful sacrifice of Nice and Savoy. But the significant transference of the Italian capital from Turin to Florence (1865) brought Italy a step nearer Rome.

Garibaldi and His "Thousand"

The next stage—the union of North and South Italy—was accomplished less by diplomacy than by knight-errantry. In 1860 the Sicilians were encouraged by Mazzini to revolt against the tyranny of Bombino (Francis II.). Garibaldi and his "Thousand" flew to their assistance from Genoa, and within a few weeks had made themselves masters of the island and, under the unavowed protection of English guns, had crossed the narrow straits to Naples.

The Bourbon power crumbled almost as quickly in Naples as in Sicily, but after the conquest of Naples a critical moment occurred when Garibaldi declared that he would annex the southern kingdoms to the Kingdom of North Italy only when he could confer the gift upon Victor Emmanuel in Rome.

Diplomacy and Knight-Errantry

Cavour knew that an advance upon Rome at this moment might have jeopardised all that had been achieved in the recent past as well as the promise of the immediate future. An army was hurriedly dispatched from Florence with the two-fold object of defending the Romagna against the Papal troops and of obstructing the advance of the Garibaldians upon Rome. Both purposes were achieved. On September 18, 1860, the Sardinian army met and routed the Papal troops at Castelfidardo, and ten days later compelled General Lamoricière to surrender at Ancona. Their next task was to deal with the Garibaldians. Garibaldi, flushed with victory, was in obstinate mood, but good sense prevailed. Garibaldi abandoned his march upon Rome, laid the crown of the two Sicilies at the feet of his Sovereign, and on November 7 Victor Emmanuel and Garibaldi

entered Naples in triumph and in amity. Unity was almost achieved; but in the two sides of Italy there were still two gaping wounds. Austria, as we have already seen, was compelled by Bismarck to surrender Venetia to Italy in 1867, but the Trentino, with its Italian population, was left in Austrian hands, and there was bequeathed to the future an Adriatic problem the persistence of which cost Austria and Germany dear in 1915. From 1867 down to the Treaty of Rapallo in 1920 the claim to *Italia Irredenta*, the passionate desire to unite to United Italy these lands upon the shores of the Adriatic which are either predominantly Italian in population or, owing to their sometime inclusion in the domains of Venetia, are culturally Italian, was the most potent force in the external politics of Italy.

Conflict Between Vatican and Quirinal

Of problems which may be regarded as domestic, undoubtedly the most difficult has been the relations of the new Italian Kingdom and the Papacy. Both disputants command sympathy and respect. The House of Savoy accurately interpreted a feeling well-nigh universal among the Italians of the Risorgimento in its resolution to make Rome the capital of United Italy. No other capital was indeed conceivable. On the other hand it is impossible to ignore the strength of the Papal case. For nearly two thousand years the Pope had administered his world-empire from the unassailed security of the Petrine rock. Was not a base of territorial independence, the possession of a temporal sovereignty, essential to the international or super-national position of his spiritual kingdom? The House of Savoy had, however, no choice. The Prussian attack upon France in 1870 compelled Napoleon to withdraw the French garrison from Rome, and after a feint of resistance from the Papal troops, Victor Emmanuel occupied Rome, and the Pope became henceforward the

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"prisoner of the Vatican." The occupation of Rome was the crown of the Italian Risorgimento; it marked the final triumph of the most romantic among the national movements of the nineteenth century.

Not that romance was by any means absent from the national movements in the Near East. For four hundred years the Ottoman Turks had been encamped upon European soil. Alien in creed, in race, in social custom and political tradition from the peoples of the Balkan peninsula, they had never absorbed nor even attempted to absorb the indigenous inhabitants; still less were they absorbed by them. But for the fact that they were the votaries of a religion inferior only to Christianity they would probably, like the Teutonic conquerors of Gaul, have yielded to the claims of a higher civilization and a purer creed. As it was they superimposed themselves (much as the English have done in India) upon Serbs, Greeks, Bulgars, and Rumanians, neither absorbing them nor wiping them out. The subjugated peoples disappeared from sight, almost from memory, for four hundred years; but as the tide of Turkish conquest receded, as the government of the Porte sank into greater and greater decrepitude, the submerged peoples re-emerged.

Portent of the Greek Insurrection

Of the principal nations in the Balkans, three—the Serbs, the Bulgars, and the Greeks—could nourish and sustain the sentiment of nationality by an appeal to the memories of the past. The fourth, the Rumanians, proudly claimed descent from the Roman colony planted by Trajan in Dacia.

The insurrection of the Greeks in 1821 was a portent in the history of the modern world. Not only did it challenge the Turkish sovereignty in the heart of the Empire, but it challenged it definitely in the name of a new doctrine, the doctrine that nationalities, like individuals, possess "rights."

If the Greeks had become tardily conscious of this principle, the fact was due partly to the large measure of local autonomy conceded by the Ottomans to the conquered races, partly to the classical revival of the eighteenth century, partly to the stirring of stagnant waters by the French Revolution and the Napoleonic wars, but most of all to the devoted and patriotic labours of the parish priests. Never did any movement display a more confused and perplexing medley of brutality and nobility, of conspicuous heroism and consummate cowardice, of pure-minded patriotism and sordid individualism, of self-sacrificing loyalty and time-serving treachery.

Victory for Freedom and Justice

Yet who, as Mr. Gladstone once asked, can doubt that it was on the whole a "noble stroke struck for freedom and for justice"? But for the opportune outbreak of war between Russia and Turkey, but for the cordial sympathy of England and France, but for the "untoward accident" of Navarino, the Greeks might have been compelled to yield; their success added to the polity of Europe the first of the new Nation-States.

The Danubian Principalities owed their emancipation to the Crimean War, and their union to the ardour with which Napoleon had espoused the doctrine of nationality. The official acceptance of Serbia and Bulgaria as virtually independent Nation-States may be dated from the insurrection movement of 1875-76, and from the Treaty of Berlin, in which the results of that movement were registered.

Nationality in the Balkans

The enduring significance of that treaty consists not, as contemporaries imagined, as indeed its authors supposed, in the new definition of the relations between Russia and Turkey; not in the remnant of the European domains of the Ottoman Empire snatched from the brink of

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destruction by Lord Beaconsfield, but in the new Nation-States that arose on the ruins of that Empire. The nationality principle may be as elusive as you will, but whatever its essential ingredients none can doubt that it is in the Balkan peninsula that it has manifested its existence most clearly and most unmistakably demonstrated its force.

Nationality in the New World

Not least in virtue of negation. The Balkan Settlement left Crete, the "Great Greek Island" under the heel of the Turk; it left the Rumanians of Bessarabia in the hands of Russia, those of Transylvania and the Bukovina in the hands of Austria, and by Bismarck's encouragement of the *Drang nach Osten* of his Hapsburg allies, it added the southern Slavs of Bosnia and the Herzegovina to the medley of peoples who sulkily acknowledged the rule of the Emperor Francis Joseph. The Great War of 1914-18 was implicit in the "settlement" of 1878.

The nationality principle has demonstrated its potency in the New World no less conclusively than in the old. How far it has been responsible for moulding the destinies of the States which have arisen in South America upon the ruins of the empires of Portugal and Spain it is difficult to decide, but the Republics of Brazil, Argentina, Bolivia, Chile and Mexico, to mention no other, exhibit many if not all the attributes of genuine Nation-States.

Evolution of the United States

As to the United States of America there is no ambiguity. The great Republic absorbs with astonishing ease and rapidity men of all nations, creeds and tongues, all peoples in fact, save those who are descended from the African negroes who first served the economic needs of the planters of the southern states. But for the prolonged and heroic efforts put forth by the northern states in the Civil War there would now be at least two

Nation-States, if not more, within the area occupied by the forty-eight states of the American Union; as it is, there has evolved one great Nation-State, extending geographically from the Atlantic to the Pacific, from the shores of the St. Lawrence to those of the Gulf of Mexico.

To the north of the United States there is rapidly evolving another nation, whose position becomes day by day less ambiguous. If there is any lack of definition in the status of Canada, Australia, New Zealand, and the Union of South Africa, it arises from the fact that as constituent states in the British Commonwealth they present to the political analyst a wholly new type of polity. The British Commonwealth is at present something less than a *Bundesstaat*, it is something more than a *Staatenbund*. To which of the two forms it will ultimately adhere it is premature to predict. On the one hand the Great Dominions are rapidly developing a sense of individual nationalism.

Polity of the British Commonwealth

They have claimed a place in the League of Nations which is hardly consistent with any semblance of imperial connexion; Canada has asserted her right to separate diplomatic representation at Washington, and the spirit of individualism, stimulated, no doubt, by the heroic part played by the sons of the Empire in the Great War, has so dominated the Dominions that they hesitated to accept the designation of "Imperial Cabinet" for the meeting of the Prime Ministers lest it should commit to common executive action the cabinets of the constituent states, cabinets which are, of course, severally responsible to their own Dominion legislatures. On the other hand, the Dominions are supremely and most reasonably anxious for a voice in the determination of that foreign policy the principles and the success of which are momentarily significant to them.

Such a voice could not, however, be claimed by, still less be conceded to,

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any state which did not share the common burden of imperial defence or failed to realize the responsibilities as well as the privileges incidental to integral partnership in an organic whole. The citizens of the great Dominions may be said, therefore, to possess a dual nationality as they acknowledge a two-fold allegiance. Primarily Canadians, South Africans, Australians and New Zealanders, as the case may be, they are also British subjects, citizens of one Commonwealth, subjects of one King.

The survey attempted in the preceding pages, cursory though it necessarily be, serves at least to illustrate the complexity of the conceptions combined in the term *Nationality* and the difficulties attendant upon precise definition. It should serve also to point a moral to enforce a warning. Phrases are the pitfalls of the half-educated, the despair of scholarship and science. Formulae are the refuge of the politician, but anathema to the statesman.

The Unit of "Self-Determination"

Nationalities may have "rights," and it may be desirable to defer to the principle of "self-determination," but the man who would penetrate from phrases to realities will be curious to ascertain where the sanction of those "rights" may lie, and what is the precise unit which is entitled to invoke the principle of "self-determination." The latter question is crucial. Self-determination for Great Britain might, for example, involve the denial of the privilege to Scotland or Wales, self-determination for Bavaria might mean its denial to Germany. Everything turns upon the selection of the unit. Professor Zimmern goes so far as to affirm that "self-determination is not a principle of Liberalism but of Bolshevism." Without entering upon a discussion so obviously apt to provoke controversy, it may be said that while, in a general sense, the privilege or right or principle will be denied by no reasonable man, the application of it in particular cases will frequently raise

difficulties so great as to reduce the practical value of the principle to little more than the realization of an abstract formula.

One question remains. The nation-state is the typical formation of the modern world. Is it likely to be a permanent formation? Is it the final goal of international evolution, or a transitory stage? One thing must be said at once. Nationalism may make for liberty—it affords no security for peace.

The Ideal State Formation

No one who can estimate the debt which mankind owes to the city-states of ancient Hellas or to the republics of medieval Italy will ever seek to depreciate either the political or the cultural value of small political communities. But the conditions under which the Greek experiments were made were peculiar, and the city-states neither promoted peace nor preserved their own existence. To the small nations, too, the world owes a heavy debt. But the small Nation-State is in the modern world a complete anachronism. If it survives it will survive as an exotic in ungenial soil. The ideal formation is, as Lord Acton seems to suggest, the coexistence of several Nations under the same State.

Where Hope for the Future Lies

This, as he points out, affords "a test as well as the best security of its freedom. It is also one of the chief instruments of civilization" ("Freedom," p. 290.). Happy is the State which, with contentment to each, includes many Nations; and well is it for the peace of the world if there be great Commonwealths which comprehend within their ample borders many self-governing States. In the extension of the federal formation, with due provision for variety of detail, lies the best hope for the political future of mankind.



FINE SPECIMENS OF AN ABORIGINAL RACE OF AMERICA

Slight figures with well formed but not muscular limbs, Mongoloid features, long, dark hair evenly trimmed, and skin of red cinnamon hue are characteristics of the true or "red" Carib Indians. The heart of South America was the cradle of their race. Aforetime cannibals, they were settled in Guiana and in the islands of the Caribbean Sea when Columbus discovered the New World

Photo, Sir H. H. Johnston

DICTIONARY OF RACES

By Northcote W. Thomas

Anthropologist and Author of "Natives of Australia," etc.

The accompanying dictionary of races, specially compiled by Mr. Northcote Thomas for PEOPLES OF ALL NATIONS, is unique. No work of reference contains so complete and convenient a list of living peoples. Within its compass is condensed an immense amount of information about the racial origins, geographical distribution, physical types and social customs of the peoples enumerated. But even this is merely supplementary to that embodied in the whole work. It is to be consulted in conjunction with the ethnographical maps and with the General Index, which gives references to the pages wherein individual peoples are described and illustrated

IN presenting this list of the peoples now inhabiting the world it is proper to explain the connotation given to the differentiating words: Race, tribe, family of languages, language and dialect. Absolute scientific classification is virtually impossible, so closely interrelated are many of the groups of both men and tongues, but for practical purposes the following definitions hold good.

Race properly indicates a biological group distinguished by its physical characteristics, colour, hair, features, etc., and is of pure blood. But it is also used (1) of modern groups of mixed descent which by convergence have come to present a certain physical type, and (2) of groups whose bond of union is mainly cultural and linguistic and whose unity is therefore largely due to historical and political grounds.

Tribe is a word of very varied meanings. Two types may be distinguished in India—(1) a collection of families who claim descent from a common ancestor, which may be an animal, and are also to some extent united by the obligation of the blood feud; they generally use a common language and own a definite tract of country; the Pathans of the north-west border are an example. (2) The group that is united by blood feud only and admits strangers, as it does not claim descent from an eponymous ancestor; the Baluchi are an example. Generally speaking in India the tribe tends to pass into the caste, being divided up into an infinity of divisions according to occupation, etc. In Africa the tribe is a group of peoples speaking the same language but often having no common ruler and no feeling of unity; it does not act together and its members are under no constraint not to make war upon each other.

Ababua or **Babua**. Bantu-speaking people of the Welle-Bomo-Kandi area, Belgian Congo. The Ababua seem to include a number of distinct tribes, such as the Bakete, Mobalia, Mobati, Bakango, etc. At least two types are intermingled, one short headed, the other long headed. The Ababua are of moderate height and had a great reputation for ferocity, spread by the Azande chiefs, who purchased ivory from them at low prices; but they do not seem to be courageous, though the men are skilful hunters, killing elephants with poisoned spears. They are a merry people, and very hospitable.

Abarambo. Rather short-headed people of the Welle area, related to the Madi.

Language. With regard to speech, individual languages are ordinarily composed of groups of related dialects, which are semi-independent units with a certain vocabulary common to them and to the language of which they form a part, but with other words either peculiar to themselves or used in common with a restricted group of dialects. The area over which a given word is used is rarely coincident with the area covered by a given dialect, but is either smaller or larger. A rough test of whether a form of speech is a language or a dialect is given by ascertaining whether speakers of one dialect readily acquire the allied form, or understand it when spoken. Where this is not so, it is really a question of distinct languages. Thus English is a group of languages, each made up of related dialects, speakers of all dialects having in common a language more or less distinct from all the dialects, viz., standard English.

Families of Languages are major groups into which fall the thousands of individual languages spoken on the earth. They include the following among others: Australian, Austric=Indonesian, Melanesian, Polynesian, Mon-Khmer, etc., with perhaps, Indo-Chinese, Dravidian, Finno-Ugrian, Indo-European or Aryan, Nigritic, including Bantu and Sudanic, Papuan, etc. The aboriginal languages of America have not yet been finally classified into families, and there are many forms of speech, like Basque, which are isolated and perhaps represent the remnants of previously existing families. A language is said to belong to one of these families when historical proof is given that it is descended from the remote ancestral form from which the whole family is believed to come.

Abchases. Section of the so-called Circassians of the Caucasus, whose language, however, is only distantly related to Circassian. They are much shorter headed than the other Circassians and, generally speaking, brunette; a short but strong folk with irregular features and an uncivilized aspect.

Abor. Small hill tribe of the north-east of the Brahmaputra valley, in Assam, closely connected with the Miri. They speak a language of the north Assam branch of Tibeto-Burman.

Abyssinians or **Abessinians**. People of Abyssinia, a term without racial significance and a corruption of the word "habeshi," used by Arabs of the mixed peoples who

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united to form a Christian state. The two chief languages are Amharic and Tigré, both of Semitic origin; the other languages are Hamitic. Among the tribes are the Abyssinians in a more restricted sense, the Beja or Bishârin, the Hadendoa, the Beni Amer, Galla, Hallenga, etc. Two main types seem to be represented among the population, one negroid with broad nose, the other Hamitic with a skull of somewhat the same type but a narrow nose. But among the Galla, and still more the Hadendoa, is an element, found in ancient Egypt and therefore presumably ancient, with a skull much lower in proportion to its length. Although the south of Arabia is now occupied by a short-headed type it seems probable that the Hamitic stock had its origin there and that from Abyssinia it penetrated into Upper Egypt, where it existed in pre-dynastic times.

Acawoy. Tribe of Guiana Indians speaking a Carib tongue. Somewhat shorter than the Carib properly so-called, they are forest dwellers and, perhaps for that reason, feared for their slyness. They build wall-less houses, and usually limit themselves to one wife. The dead are buried in a standing position.

Achinese. People of Sumatra who are great fighters, depend on agriculture for their subsistence, and are darker and taller than the Malays.

Adighe. Indigenous name of the Circassians.

Aeta. Negrito inhabitants of the Philippine Islands, who live mainly in mountainous districts. The name is often used to mean Philippine negritos in general. The hair is woolly and black, but, as among the negroes, it is sometimes bleached on the top to a reddish tinge; the skin is dark chocolate, sometimes with a reddish tinge. There is a considerable range of stature, but the average seems to be about three inches short of five feet; the head is longer than that of the Andamanese, but not so long as that of the Semang, their nearest negrito neighbours. The nose is very broad compared with its length, and there is virtually no bridge to it. The lips are thick but not protruding. Long after the arrival of the dominant Malay races, the Aeta were recognized as masters of the soil. They live mainly on game, fish and forest products. In temperament they are indolent and timid, but become violent under provocation; they are described as truthful, honest, and virtuous.

Afghans. People mainly of Iranian stock, including the Afghans proper, Pathans, Ghilzais, Duranis, Hazaras, Uzbegs, Tajiks, Aimaks, etc., some with Mongolian elements. Their language is called Pukhtun in the north, Pushtun in the south. They prefer to call themselves Pushtun, which means mountaineers; the meaning of Afghan is uncertain. Pathan is the same word as Pushtun; both may be identical with Paktues, a tribe mentioned by Herodotus.

Afridi. Pathan tribe of the Peshawar border of India, who are divided into eight principal clans. They are tall, spare and exceptionally well built, and brave, but thoroughly treacherous, active but intolerant of heat; nominally Mahomedan, but ignorant

and superstitious. A clan once suffered under the reproach of having no shrine at which to worship; they induced a sainted man of another clan to come among them, and then murdered him to acquire in his burial-place a sanctuary of their own.

Ainu. People of Japan and south Sakhalien, notable for the profusion of their black wavy hair. Short but strongly built, with broad face and nose and rather long head, they differ from all surrounding types. They have been referred to both the Alpine and the Mediterranean races, and supposed to be allied to Russians, Todas and Australian aborigines; they are said to have occupied the whole of Japan for nine centuries, after expelling a dwarfish race, who are known as the Koro-pok-guru. They hold great festivals in honour of the bear.

Akamba. Bantu-speaking people of East Africa, on the eastern slopes of the high lands south of the Upper Tana. They are of medium height with a head somewhat shorter than usual; two types of head occur, one negroid, the other, common among the chiefs, with a wider forehead and narrower jaw; the eyes are sometimes oblique. They chip the upper incisors and knock out the middle lower incisors. Proud, disinclined to work for Europeans, cheerful, hospitable, fond of children, whom they spoil by indulgence, they are attached to their homes and honest, according to their lights; cattle stealing was, however, meritorious. To-day they are peaceful and harmless, but this is due to fear of consequences. In addition to the ordinary negro type, there is a very strong, short-headed element, amounting perhaps to nearly one third, which seems to go back to an earlier pygmy population.

Akha. Tribe of Burma, with coarse, heavy features and only a vague general resemblance to the more effeminate Annamites. They have noses with higher bridges than the Mongoloid people, and the jaw is pointed and somewhat projecting. All villages have large gateways, usually two, to keep out evil spirits. Even ancestors are regarded as malignant, and the west door of the house is reserved for them, no stranger and no male being allowed to pass, and women only with reverence and not as a regular practice. They are also called Kaw, and speak a language of the Lolo group.

Ala. Tribe of Achin, believed to be allied to the Batta.

Albanians. Inhabitants of Albania, descendants of the Illyrians, of whose language they speak the sole surviving form. The Albanians are divided into Ghëg (north) and Tosk (south).

Aleut. Branch of the Eskimo. They inhabit the Aleutian Islands and part of Alaska. The name seems to mean "island"; they call themselves Unungun. They are intelligent compared with the Eskimo, but less independent. They were originally warlike, but the treatment meted out by the Russians reduced them to a tenth of their original numbers and broke their spirit.

Alfures. Generic name given to tribes of very different types in the Malay Archipelago. In some cases—e.g. in the Moluccas—

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they are light coloured non-Malay people, with black straight hair, oval eyes, and good physique, and of rather small stature; but the Banda people apply the name to the frizzly-haired people of Ceram, the Kei Islands, Tenimber, etc., who are presumably of dark complexion and have some negrito blood. The name does not really mean more than non-Mahomedan.

Algonquins. Linguistic family of North America which at present falls into three sections—Blackfeet of the west, Cree-Ojibwa of the middle-west, and Wabanaki of the north-east.

Alpine Race. Short-headed, pale or swarthy stock composed of French, South Germans, Russians, some Albanians, Armenians, Tajiks, etc., and supposed to have originated in the Asiatic plateaux.

Alunda. Bantu-speaking people of Angola, who were ruled by the Mwata Yamvo from the seventeenth century onwards.

Amambwe. Bantu tribe of the Nyasa-Tanganyika plateau; they knock out the two middle teeth of the lower jaw, it is said, with an axe.

Amazon - Orinoco Tribes. Group covering quite half the South American continent at one time, comprising four main language stocks, Arawak and Carib in the north-west, Tupi and Tapuya in the south and east. The lower tribes live by hunting, fishing, and agriculture, dwell in "long" houses, wear little clothing, signal with drums, and initiate young men by whipping. In Guiana is a rather higher culture with weaving of cotton; on the coast stone work was prominent among the Tupi. The Tapuya, on the other hand, are cannibals, and stand low in the scale of culture.

Ambundu. Bantu-speaking people in the hinterland of San Paul de Loanda.

Amerindians or American Indians.

The general designation of all pre-Columbian inhabitants of America, including sometimes the Eskimo. Many tribes in North America are concentrated on reservations, where much of the old life is impossible. Census records for this area give an Indian population of under 400,000, a decrease probably of two-thirds since the discovery of America. The most important language groups are: Athapaskan, Algonquian, Iroquois, Siouan, Salishan, and Shoshone-Nahuatlan (N. and C. America); Arawak, Carib, Tupi, Tapuya, Puelche, and Tsoneka (S. America), the total numbers being 56 (6 extinct) in N. America, 29 in C. America, and 84 in S. America. Culturally they fall, or fell, into a number of groups: Plains, Plateau, Pacific Coast, Eskimo, Mackenzie, Eastern Woods, South-West, South-East, Nahua (N. and C. America), Inca, Guanaco, Chibcha, Amazon, and Antilles (S. America and islands).

Anatolic Languages. Indo-European group, including Armenian and the extinct Phrygian and Scythian.

Andamanese. Negrito natives of the Andaman Islands, also called Mincopies. They range in colour from bronze to "sooty black," and the hair, which is very frizzly, seems, like that of the Bushman, to grow in tufts. They stand about 4 ft. 10 in., and are

well proportioned; the nose is straight but small and deeply depressed at the root; the head is small and short in proportion to its length. They depend mainly on fish for food, have no domestic animals, and do not till the soil. They can hardly be said to wear clothing, though they adorn themselves with many ornaments. They dwell in small huts which are little more than roofed spaces, but large communal huts are also found in which each family has its own quarters. There are separate quarters for boys and for girls. Their language is remarkable for the number of vowels—twenty-four, according to one authority; they classify their nouns, and there are sixteen forms of each personal pronoun, according to the class of noun on which it depends.

Andi. Caucasian people, said to be of Jewish type. They speak an Avar language.

Angoni. Bantu-speaking people of Zulu origin on the west side of Lake Nyasa, and separated from the lake by the Nyanja. They are dwellers in the highlands, 4,000 feet above sea-level, in an open, undulating country, comparatively treeless; they are not located in permanent villages, but move every two or three years. They broke away from the Zulus in the time of Tshaka (1820), and in their migrations absorbed elements from many tribes; they are known in places as Mavitu, Maviti, Magwangwara, Wamakonde, and Ruga-Ruga. The name is also applied to the Anyanja, conquered by the Angoni and subject to their chiefs. They are cattle-keepers, and work in the fields is usually left to the junior wives; the men's place is in the cattle-fold. As conquerors they used to send to the Nyanja for additional wives, and chiefs used to have harems of over a hundred.

Annamese. People of Annam, who speak a language of the Tai group of Siamese-Chinese which has, however, been influenced by some alien speech; it was formerly attributed to the Mon-Khmer family. The Annamese have a broad, high forehead, high cheek-bones, and small flat nose, rather thick lips, black hair, a scanty beard, and a coppery complexion. The head is round and the features are coarse, with a sly expression. They are tricky, arrogant, and dishonest, hard-hearted, unsympathetic, and grasping. The word Annam is comparatively modern; the Giao-shi (cross-tced) are mentioned in the legendary Chinese annals of four thousand years back. Some two thousand years ago many Chinese emigrants settled, and merging with the Giao-shi, formed the people now known as Annamese. The name of the Giao-shi is given them owing to the great distance that separates the big toe from the others.

Antaimoro. Tribe of the extreme south of Madagascar. They are of negroid or negro type, with frizzly hair.

Antankarana. Tribe living at the northern extremity of Madagascar, and speaking a dialect with some marked differences.

Antanosy. Tribe of the south-central part of Madagascar.

Anti. Arakanan tribe, also known as Campa, who live in the forests of the Upper Ucaiyali. They are noted for their cannibalism.

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Antilles Area. West India islands, originally populated by Arawaks, later overrun by Caribs, whose culture was closely allied to the canoe culture of the Amazon area.

Antimerina. Commonly known as Hova. The dominant type in Madagascar in the last century; they are descendants of sixteenth century immigrants.

Aoulias. People of Nepal, possibly descendants of lower caste Hindus.

Apache. North American Indian tribe of the south-western group, speaking an Athapascan language, so named probably from a Zuñi word meaning enemy, in allusion to their warlike character. They were originally hunters, rather above medium height, good talkers, and honest according to their lights.

Arabs. People of Arabia, also found in north Africa and in other parts of Asia as a result of movements in historic times. In Iberia, Central Asia, Malaysia, etc., the immigrant Arabs have lost their native speech or their racial individuality, or both. The modern Arabians fall into two groups, the mainly settled agricultural people of Yemen, Hadramaut and Oman, who count themselves descended from Shem, and the northern (Beduin) peoples, who look to Ishmael as their father. But it must be remembered that large parts of Arabia are wholly unknown. The Beduins (dwellers in the desert) have long heads with a short, fairly broad nose, seldom of the "Jewish" type; the southern Arabs are shorter and more variable in skull form, but predominantly short headed. The Himyarites, who were found in Arabia two thousand years ago, are no longer distinguishable in their own land, but they are still dominant in Abyssinia.

Araucan. Aborigines of Chile, the Puelche who moved down the Rio Negro and came into contact with the Pampas Indians. Their culture is that of the Guanaco area, and resembles that of the Plains Indians of North America. They are now mainly occupied with agriculture and stock breeding. They are of small stature but robust, with a short broad nose. In character they are proud, independent, brave, inconstant, secretive, and taciturn.

Arawak. Group of South American tribes, formerly found in the Antilles also. On the continent of South America they range from the Upper Paraguay river to the north of Venezuela. Among the Arawak tribes are the Arawak proper, the Maypure, Mojo, or Moxo, Wapisiana, and Ipurina. They seem to have had their origin in East Bolivia, whence they spread along the basins of the Amazon and Orinoco. In physical type they do not seem to differ much from the Carib, who, in the Lesser Antilles, had killed off the Arawak men and taken the women to wife at the time of Columbus; in the Greater Antilles the population was still Arawak. They are a typical inland race, however, and as they early cultivated the tapioca-plant (manioc), their first home cannot have been in an area subject to periodical floods.

Arawak. Guiana tribe speaking an Arawakan language. They are short of

stature and light coloured. Descent is reckoned in the female line, and a man goes to live with his father-in-law at marriage. They are a cleanly people and have taken over much European culture; they make a special kind of fibre hammock and much pottery. They have a remarkable custom of whipping each other as a diversion.

Arecuna. Carib-speaking tribe of Guiana. They are a dark-skinned, strongly-built people of warlike character, much dreaded by the Macusi; as savannah people they build clay huts; they use the blow-gun, which they manufacture for other tribes from the stems of a palm.

Armenians. People of Asia Minor speaking an Indo-European tongue. The head is short but the stature varies considerably, and the name Anatolian has been given to the taller type. The skin is swarthy white, and a peculiarity of the head is that it is very high and much flattened at the back, so that it seems to fall almost vertically; the nose is high and narrow. Representatives of this type are to be found in Persia, and among Greeks and Turks; it has been suggested that they are descendants of tribes who formed the great Hittite Empire.

Armenoid. The type represented by Armenians.

Arunta or Aranda. Tribe of Central Australia, ranging from the Macumba river to the Macdonnell Ranges, which rise to a height of 5,000 ft. They have a complicated social organization with eight intermarrying classes.

Aryan. The same as Indo-European. It is often used erroneously in the form "Aryan race" of the peoples who speak Aryan tongues.

Aryo-Dravidian. Group, also termed Hindustani, of people in the United Provinces of India, Bihar, Ceylon, etc., with a longish head and a nose which varies in shape according to social station, the upper ranks having narrow, the lower broad noses in proportion to length. The complexion varies from light brown to black.

Ashango. A Bantu-speaking tribe of the Gabun on the Ogowe and behind the Nkomi-Galao, French Equatorial Africa.

Ashanti or Asanti. Warlike people of the Gold Coast, near kin of the Fanti, to the north of whom they live. The "customs" of the king of Ashanti, involving many human sacrifices, were formerly notorious; one of his chief possessions was the golden stool or throne. Gold dust was in use among them when the first European voyagers reached the coast in the fifteenth century; it is probable that the Carthaginians and Egyptians had dealings with the coast. Beliefs closely resembling those of the Egyptians are held by the Twi (Fanti-Ashanti tribes) with regard to reincarnation.

Assamese-Burmese. Stock of Tibeto-Burman family.

Assiniboin. North American Indian tribe of the Plains group, speaking a Siouan language and now on reservations in Montana. They separated from the Yankton more than three hundred years ago near the head waters of the Mississippi, and were thenceforth constantly at war with the Dakota, their kinsmen. They

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seldom cut their hair and add false hair at times till the twist reaches the ground.

Atayal. Group of savage tribes inhabiting the north of the island of Formosa. They are active and aggressive head-hunters, and their trophies are put on a platform in the open air. They are certainly not of Mongoloid type and may be primitive Indonesians. They live on millet, rice, taro, and other vegetables, together with the meat of deer and wild pig; some of them do not use salt. A curious feature of the marriage customs of one section is that a newly-married couple for a few days occupy a habitation raised twenty feet above the ground on piles. Their religion is mainly ancestor worship.

Atyo. The Bateke to the north of Stanley Pool, in Belgian Congo. Atyo is their own native name; Bateke means pygmy.

Australians. Aboriginal population of Australia, always very small in numbers and to-day almost or quite extinct in many places. Linguistically, they fall into two main groups, one, with an older and a younger section, called the Australian languages, occupying the southern part of the continent; the other, perhaps related to the Papuan family, in the north; the languages of the second group are very much split up and not necessarily related to each other. There is a considerable difference in skull shape that corresponds in distribution only in part to that of languages. There may have been a negrito element present in small numbers before the Australian type arrived, when Torres Strait was still dry land. A wave of immigrants of negroid type seems to have followed, which has left some traces in the hair, almost frizzly in some cases, almost straight in others; the stature varies from 5 ft. 2 in. to 6 ft. 3 in. in men. The ridges over the eyes are strongly marked, and the forehead has a backward slope; the nose is broad and deep-set at the root. The Australian seems to be quick at learning, at any rate in youth; but he is unreflective in the main and tires quickly when he is called upon to undertake tasks in which he has no interest. He is on the other hand tireless in carrying out ceremonies, which may continue for days, associated in his mind with the multiplication of food stuffs or the initiation of youths. In their natural state the Australians are found to be gentle and good-natured, indulgent to children, and kind even to their dogs.

Avars. Most important Lesghian people of the Caucasus. An Avar people migrated in the sixth century to the Danube, but there is no evidence that this Sarmatian people is the same as the modern one. They are a warlike folk.

Awatwa or Batwa. Negro tribe living in the swamps on the Luapula river, south of Lake Bangweolo, Central Africa.

Awemba or Babemba. Bantu tribe of Rhodesia, who mummify the corpses of their chiefs by rubbing them all over with boiled maize till the skin becomes dry and shrivelled.

Aymara. People of Bolivia. The name was early applied to the Colla and other Titicacan tribes, but it seems to belong properly to non-Quichua peoples, also short

headed but entirely distinct from the Quichua, though some authorities assert that the tribes are physically indistinguishable, save that the Aymara no longer deform the skull. In burial customs they differed widely, the Aymara using a square edifice, the Quichua an underground chamber. The Aymara Indian of to-day is a dweller in the highlands, strong and muscular, of bronzed complexion; according to some observers, the eyes have a slant reminiscent of Mongoloid ancestry. They are a reticent people, sober and industrious, except when religious rites occupy attention. Like the Quichua they have a primitive kind of weaving in which the loom consists of four stakes driven into the ground. Their most important domesticated animal is the llama, which serves as a beast of burden. Though they profess Christianity, they still hold to their old gods, who are believed to dwell in ice and snow.

Azande. Important tribe or collection of tribes of the Nile-Welle watershed, Central Africa, formerly known as the Niam-Niam from their addiction to cannibalism. The skull is of a medium type inclining to long, and though they have been described as tall they appear to be in general shorter than the Nilotes and also somewhat lighter skinned, inclining to a reddish colour. They were formerly a warlike people and belonged to the group of tribes which made use of the throwing knife, a many-pointed piece of iron which probably had a curved flight.

Aztecs. Mexican tribe representing a mixture of the ancient Aztecs and Tlascalans. Their houses are made in three parts—god house, cooking house, and granary; there is also a vapour bath house of stone. Idols are built into the granary as talismans.

Baba. Term for a Malay of Chinese descent.

Babunda. Bantu-speaking tribe of the Kasai-Kwilu area of Central Africa. Exceedingly black and a fine, stalwart people with abundance of hair in the case of men, they are a warlike race who are great rubber traders. They do not build villages, but live in the middle of their plantations, so that a single settlement may be a couple of miles long.

Babwende. Bantu-speaking people of the Congo, inhabiting the cataract region.

Bachama. Tribe of the northern provinces of Nigeria, allied to the Batta, on the Middle Benue. They speak a language of the Benue-Chad group and are said to be cannibals, but there is no evidence of it.

Badaga. Agricultural tribe of the Nilgiri Hills of the Deccan, India. They speak a Dravidian language, said to be allied to old Kanarese, and are a long-headed people who dwell in extensive villages situated as a rule on a low hill, in which all the houses on one side of a street are under one continuous roof. The milk house is very sacred and no woman may enter it. The women do most of the work in the fields, and as a reward get worse food than the male members of the family.

Badakshi. Round-headed people of the Upper Oxus.

Badjok. Bantu-speaking people of the Kasai, Central Africa, who came originally

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from the south. They are undersized and dirty, but have a great reputation as warriors, have no sense of fear, are great elephant hunters, and do a large trade in rubber.

Baggara. Arab tribe of Darfur, Sudan, whose name means "cattle keepers." Some are as dark as negroes but their features are fine and regular.

Bagesu. Cannibal Bantu-speaking tribe of the eastern slopes of Mount Elgon, East Africa. They are of medium height, with broad noses that show no bridge. The skull is short. There is nothing repulsive about their faces, which can even be termed pleasing. They are now agricultural, but were probably originally a cattle-keeping people.

Baghirmi. Sudanic-speaking tribe on the south-east of Lake Chad, North Central Africa. They are tall and healthy, but the women are over-stout. They hunt elephants on horseback with poisoned spears.

Bahurutse. Section of the Bechuana, of South Africa, also called Bakwena. They followed a chief known as Mohurutse and took their name from him.

Bahutu. Subject people of Urundi, East Africa, governed by the Batussi. They are of small stature, with legs disproportionately short, but the body muscular. They differ from the Batussi in the projection of the lower part of the face. In colour they are of a dark coffee tint with a violet sheen, but some show the reddish clay colour of a South American Indian.

Ba-ila. Bantu-speaking people of northern Rhodesia. Two distinct types seem to be found—one tall and finely made, with a long nose and thin nostrils, generally speaking good-looking; the other, short, heavily made, bull-necked, with a flat nose. These types are not distributed according to rank. In colour they are chocolate-brown to almost black, but a new-born child is a dirty yellow, and with hair also lighter. They knock out six teeth in the upper jaw.

Bajau. Malayan people of the west coast of Borneo.

Bajabi or Bajavi. Bantu-speaking tribe of the Nyanza and other Ogowe tributaries.

Bakango. Welle tribe of Central Africa, allied to the Ababua, who seem to intermarry with Azande. They are short in stature, fifty per cent. not exceeding 5 ft. 4 in. A river people, their diet is largely composed of fish.

Bakhtiari. Inhabitants of Susiana (Khuzistan), Persia, who speak Kurdish dialects and are probably northern Mongols who have taken over an Iranian speech.

Ba-'Eshi-Kongo. People of the old kingdom of Kongo, who occupy a large part of the area south of the Congo river between the Kwango and the sea. There is a second Bakongo tribe between the Kasai and the Lulua, who are probably a branch of the Bushongo.

Bakuba. A branch of the Baluba people of the Belgian Congo.

Bakulia. Bantu-speaking tribe of East Africa, to the east of the Wageia. They were at one time called Wassuba. They are a tall people, over 5 ft. 7 in. on an average, and are probably of mixed origin, with some Hamitic blood.

Bakusu. (1) People of Yakusu, Stanley Falls; (2) a tribe allied to the Manyema. They are located between the Middle Lomami and the Lualaba and are not to be confused with the Bankutu or Bakuchu of the Kasai.

Balali. Section of the Bateke, on the north bank of the Congo, a little east of the Kenka river.

Balangi, Balengue, or Balengie. Bantu-speaking tribe of the coast of Spanish Guinea, between the Campo and Kribi rivers.

Balti. People of Tibet, identified by some with the Dards, by others with the Sacae of Herodotus who invaded India from the north about two thousand years ago. They are now Moslems and speak Tibetan. It is certain that their physical conformation is not Mongolic, for they have ringlety hair, a full beard, and abundant body hair, together with a long head and straight eyes, in striking contrast with the neighbouring people of Ladakh, who are thoroughly Mongoloid in appearance. In their country are remarkable rock carvings attributed by the present inhabitants to a long-vanished people. They are famous horsemen and the original inventors of the game of polo.

Baltic Languages. Small Aryan group, comprising the extinct Old Prussian, Lettish, and Lithuanian.

Baluba. Warrior people of the south-east of the Belgian Congo. The name is also given to mixed peoples of the Kasai. The name appears to mean "wanderers." The western Baluba have been called Bashilange.

Balunda or Alunda. Bantu-speaking people south-west of Lake Bangweulu, northern Rhodesia.

Bambala. Bantu-speaking people of the Kwilu river, West Africa, also called Bushongo. They have a curious custom of covering their bodies with a kind of reddish clay. They are a cheery, happy-go-lucky folk, much given to gambling, by which a man will lose, not only his wife and children but even his own liberty. In colour they are a very dark brown, but thick lips and flat noses are exceptional; the northern Bambala are strongly built, but there is less food in the south; a lighter colour seems to go with the slighter build of the southern portion of the tribe. Cannibalism is of everyday occurrence among them; as a rule enemies and criminals are the victims, but slaves may also be slaughtered. This notwithstanding, they are a pleasant, peaceable folk, kind even to their slaves, who are treated more like children than serfs.

Banda. Important group of tribes in French Central African territory north of the Ubangi. Some of them use lip disks of one or more inches in diameter, like the Yao of Nyasaland.

Bangala. Bantu-speaking people of the region between the Ubangi and the Congo and south of the Congo, including the Boloki, Mbala Bolombo, and others. The name seems to be derived from the fact that there was a large group settled at Mangala; they do not know the name themselves. The Bangala language has come to be used as a means of inter-communication over a large

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area. The height varies considerably, with an average of about 5 ft. 7 in.; there is a short-headed element in the tribes mixed with a more important long-headed type; a certain number have thin lips. They file four or more teeth to a point.

Bankutu. Cannibal tribe of the Upper Lukenye, Belgian Congo. They are a small and dirty people, timid, treacherous, ugly, sullen, and of unprepossessing manners. They have, however, an unusually neat and picturesque type of hut.

Bantu. Sub-family of African languages, allied to Sudanic in respect of a large proportion of its word roots and to the semi-Bantu portion of the Sudanic sub-family in respect also of morphology and syntax. The characteristic feature is that all nouns have a pronominal prefix, which is repeated before adjectives or verbs to show the concord. Bantu-speaking peoples of the extreme south differ so little in speech from those of the extreme north, that Zulu is intelligible in Cameroon. The Bantu languages occupy all the southern part of Africa from near the Equator southwards, excepting areas of Hottentot, Bushman and Pygmy (?) speech, or such parts as are now Europeanised. There is no corresponding Bantu race nor yet any physical type of which it can be said that it is specifically Bantu, but the term is applied in a narrower sense to tribes with a strong Hamitic element.

Banyoro. Tall and well-proportioned Bantu-speaking people of Uganda, who extract the four lower incisors. A long-headed people, they are on the whole honest, but have the reputation of being splendid liars, though this seems to be due to past oppression by their chiefs.

Banziri. Trading people of the Ubangi river, Central Africa. They build beehive huts and arrange them in two long lines, sometimes over a mile in length. They are good farmers and expert watermen.

Bapindi or Bapende. Bantu-speaking people of the Kwilu-Kasai area, who are expert weavers. They should not be confused with the Bapindji or Babindji.

Bapuko, Naka or S. Banoha. Bantu-speaking tribe of Spanish Guinea, between the Kribi and Nyon rivers.

Bara. Tribe of south-central Madagascar, with the reputation of being distrustful and churlish; they are a Plains people and relatively uncivilized.

Barabra. Dark-complexioned tribe of Nubia, with long skulls and woolly hair. The name is the same as that of the Berber; it is derived from Arabic and means "foreigner."

Barotse. Conquering Bantu tribe which founded a great empire in what is now northern Rhodesia.

Barundi. People of East Africa, made up of the subject Bahutu and the dominant Batussi, whose privileged classes include the Waruanda.

Bassa or Gbasa. Name of a Kru tribe of Liberia. There are also tribes known as Bassa in the northern provinces of Nigeria (Bassa Komo, Bassa Nge) and in Cameroon.

Bashkirs. Mixed people of Russia, of

Mongoloid type. The name is said to be of Turkish origin and to mean "bee keepers."

Basques. People of the western Pyrenees, partly in France, partly in Spain. They speak a language that is by common consent non-Aryan and is generally regarded as a survival of the pre-Aryan languages of two or three thousand years ago, possibly that of the people called Iberians, who occupied the sea-board of Gaul from the Rhône to the Pyrenees, and were originally resident between the Ebro and the Pyrenees. There is a distinct Basque type, characterised by a rather triangular face, broad temples, and long, pointed chin, with dark eyes set rather close, a long thin nose, and dark hair. North of the Pyrenees, however, the skull seems to be noticeably shorter than in the Spanish provinces, though the dividing line is not exactly coincident with the national boundary. The French type has been regarded as the purer. The Basques are assigned to the Mediterranean race, being regarded as a variety evolved by isolation and in-breeding. Many suggestions have been made as to the affinities of the language, e.g. that it is akin to Berber, Finno-Ugrian tongues, Kolarian, etc., without any very clear evidence being forthcoming.

Basundi. Bantu-speaking people of the north bank of the Lower Congo, who seem to have come from the Lower Kwango.

Basuto. Bantu-speaking people of south-east Africa, east of the Orange river, where they seem to have arrived about a hundred years ago. They are made up of a great number of different clans or tribes. The traditions of some of them have been interpreted to mean that they crossed the Zambezi in the eleventh or twelfth century. They preserve genealogies of their chiefs going back to the sixteenth century. Less than a century ago some of them were still cannibals; but they took to the practice, it appears, when their flocks and herds had been captured by invading peoples, who also killed much of the game.

Batak. (1) The same as Batta, a tribe of Sumatra; (2) a negro tribe of Palawan, Philippine Islands. Described as very shy, they have long, kinky hair, and use the blow-gun.

Batetela. Bantu-speaking tribe east of the Sankuru, Belgian Congo, many of them much influenced by Arabs and Europeans. Their country is fertile, and abundance of food has enabled them to develop into a race of great stature. Brave, hospitable and kind-hearted, they are, as a rule, dark in colour, but some are light yellow.

Batta. (1) Tribe of the Middle Benue, West Africa. They are allied to the Bachama and speak a language of the Benue-Chad group. (2) Sumatran tribe of small stature who live mainly north of the Equator, also called Batak. Their stature is about 5 ft. 3 in., and the skull somewhat short; the skin is clear and the face round, but the cheek-bones are not prominent; the nose is straight or concave, the beard thick; the hair is fine, of black colour, with chestnut as a variant. They are cannibals, but eat only enemies killed in battle, prisoners of war, and convicted criminals, never their own relatives.

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Batussi. Dominant people of Urundi, East Africa, who rule the Bahutu, numbering about one and a half millions, by superior intelligence. The Batussi are proud, quiet and reserved compared with their subjects, and seldom say what they think. They are reputed to be untruthful, lazy, and cowardly, leaving all work to the subject people. They are tall, some over 6 ft. 6 in., and no grown-up man less than 5 ft. 9 in.; but they are well proportioned, though the body is often slender, yet their hands are smaller than those of the average European. There are two types of face among them, the superior, with narrow nose, thin lips, and small mouth; the other more negroid, but oval, with small but well-developed chin. A singular feature is that the upper teeth often project over the lower; the hair is, however, as woolly as in the ordinary negro.

Batwa. Pygmoid people of Urundi, East Africa, who are, however, considerably taller than the real pygmy. Those who have taken to agriculture reach 5 ft. 3 in., no doubt owing to admixture with the Bahutu, who are themselves but little taller. They are a mixture of pygmy, forest Bantu, and inter-lake Bantu; and some observers have suggested the presence of a long-headed Bushman type. They form not more than one per cent. of the population of Urundi, and as a pariah class are naturally driven to trickery and slyness. They are, however, friendly with the Batussi and are actually the guards of the king in Ruanda.

Bayanzi. Name given to several distinct African tribes. Stanley gave this name to the Bobangi (?); it appears to mean "savage" and is applied also to some of the Kasai tribes.

Bechuana. Number of tribes extending from near the Zambezi to the Orange river, one important section being the Basuto. The name goes back not more than a hundred years, and is not recognized by the natives themselves. They are allied to the Bawenda of the Transvaal.

Beja. Hamitic people of East Africa, including the Ababdeh, Bisharin, Hadendoa, Halenga, Beni Amer. They are essentially a nomadic and pastoral people though a few have taken to agriculture.

Belgians. See Netherlands.

Benga. Group of tribes, including the Banoho, Banoko, or Malimba, of Spanish Guinea, etc. Some of these tribes have penetrated south into French territory. The Benga proper inhabit a narrow coast belt between the Benito river and Corisco Bay.

Bengali. "Mongolo-Dravidian" inhabitants of north-east India. The type varies widely according to social status, and in certain castes, such as the Brahman, the Alpine type is dominant, as it is on the southern slopes of the Himalayas. They are quick-witted and versatile and find scope for their abilities in official work and commerce.

Berber or Libyan. North African peoples speaking either Arabic or Berber, but in the main of western Hamitic stock. The Arab is taller than the Berber and has usually a longer head; his face is a regular oval,

while the Berber's is squarer and his nose straight or concave; the Berber has also a transverse depression on the forehead. The Berber is essentially a highlander, non-nomadic, and less dependent upon flocks and herds. Although the Berbers have lived in close contact with Arabs for a thousand years, they do not amalgamate with them to any great extent.

Betsileo. Negro or negroid tribe of Madagascar. They are tall, with an average height of 6 ft. for men, large-boned and muscular, much darker than the Hova, and differing from them also in hair character, which is always crisp and woolly. Apart from negro slaves, however, there is little reason to suspect an African element in Madagascar, and the negro type is probably of Oceanic origin.

Betsimisaraka. Name often given to the people of the east of Madagascar in general. Properly speaking, they are a Plains people of light complexion and straight hair.

Bhil. Tribe of the Central Provinces of India, said to have been at one time the ruling race. They now speak an Indo-Aryan language. It is uncertain whether their original tongue was Munda or Dravidian. The jungle Bhils are described as active and hardy, with high cheek-bones, wide nostrils, and coarse, almost negroid, features; those of the plains are often well built and tall, but are clearly of mixed blood. The Bhil proper averages 5 ft. 6 in. in height, is an excellent woodsman and huntsman, and Sanskrit works call him "lord of the pass" because the approach to his land is through defiles which none could traverse without his leave. The name is said to occur first about A.D. 600, and to be derived from a Dravidian word for bow, the characteristic weapon of the tribe. The Bhil was at one time a professional thief, and became so, perhaps, through oppression by neighbouring governments.

Bhutia. Sanskrit name of the people of Tibet, including the Bod-pa, or Tibetan proper, the Lepcha, the Rong, etc. The Bod-pa are the southern, more or less civilized, section who till the land and have Lhasa as their chief town. The Dru-pa are semi-nomadic but peaceful tribes of the northern plateaux; while the Tangut are predatory tribes of the north-east borderland, so called by the Mongols, who, indeed, use the term for all Tibetans. The typical Tibetan is the Dru-pa, who have for ages been isolated from the alien peoples that surround them; they stand about 5 ft. 5 in., and are round headed, with wavy hair, brown eyes, a thick but prominent nose, depressed at the root. In complexion they vary from white to dark brown, according to exposure, and rosy cheeks are common among the younger women. From this description it is clear that the Indo-Chinese element is not pure.

Bicol. Philippine tribe of mixed type, probably Proto-Malay mingled with Indonesian to a slight extent, and with Chinese. They are predominantly round headed, and the back of the skull is curiously flattened. They are a lively and intelligent people with musical gifts.

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Bilin. Pastoral and agricultural people of Upper Nubia, who are also called Bogo.

Binbinga. Australian tribe near the southwest shore of the Gulf of Carpentaria. Culturally they belong to the same group as the interior tribes, and differ from the Mara and Anula of the coast region.

Bisaya. (1) A Klemantan people of Borneo. (2) a Philippine tribe on islands of the same name and in Mindanao.

Bisharin. Division of the Beja who live to the south of the Ababdeh, towards the territory of Suakin. They have been modified by some short-headed element that did not affect the tribes to the south of them. They are moderately short, slightly built people with reddish brown skins tinged with black. The hair is usually curly, but is at times wavy. They closely resemble the pre-dynastic Egyptians in skull form and physical characteristics.

Blackfeet (Siksika). Tribe of American Indians of the Plains group, which once held an area from the Missouri to the Saskatchewan; now on reservations. They speak an Algonquian tongue, and migrated from the Red river to the north-west.

Bobangi. Bantu-speaking people of the Congo, between Stanley Pool and Equatorville.

Bogo. Pastoral and agricultural people of Upper Nubia, who call themselves Bilin.

Boloki. One of the constituent tribes of the Bangala group on the Congo and intermingled with the Bomuna. They owned the town of Mangala at one time, whence the name Bangala.

Bongo. Red-brown people of the southwest of the Bahr-el-Ghazal, Sudan. They are of medium height, with considerably wider skulls than the Dinka; both are said to deform the head soon after birth, but in opposite directions. They are essentially an agricultural people with no interest in cattle rearing. Their conical huts are remarkable for the low entrances which compel the visitor to creep in. They are expert iron workers and smelt ore. The women wear a plug quite an inch in diameter in the lower lip. (2) Another tribe in the same area with a wholly different language.

Bre. Tribe of Burma. They speak a dialect of Karen, which is assigned to the Sinitic group of the Siamese-Chinese branch of the Tibeto-Burman family of languages.

Bubi. Group of Bantu-speaking tribes of Fernando Po. They are remarkable as the sole example of an African tribe still in the Stone Age at the time of discovery; they also differed from other African tribes in having no drum.

Buduma. Fisherfolk of Lake Chad. They are tall, with high foreheads and blunt noses. They make canoes or floats of bundles of reeds ten inches thick, which take a month to build, and are propelled by men swimming or wading behind.

Bugi. Maritime people of the south of Celebes, who are reputed to be very honest traders. They have a clear skin, straight black hair, a prominent nose and wide eyes; like the neighbouring Macassar they seem to have a negroid element among them.

Bulgarians. Inhabitants of Bulgaria, of Ugrian origin, with some admixture of Slavs. They speak a Slav tongue. They were driven from the south Russian steppes by the Huns in the sixth century and subsequently crossed the Danube, but long before this they were known to the Armenians as a great people, dwelling to the north far beyond the Caucasus. At the outset they were a coarse and brutal people, but have become assimilated to the Caucasian type and merged in the surrounding Slav populations. They take their name from the Bulga (Volga).

Buriat. Mongol tribe of the region about Lake Baikal. They are yellower than the Kalmucks and have round heads, but the nose is narrower as a rule and they are clearly of mixed origin, as indeed are the Kalmucks, but, unlike them, the Buriats may have a Tungus strain.

Burmese. Mongoloid people of Further India, who have been described as intermediate in type between the Chinese and the Malay. They are of yellowish-brown complexion, with black, lank hair, no beard, a small but straight nose. They are identical with the people of Arakan, also known as Mag. Their ancestors came from the north some time after 600 B.C., according to some authorities from the mountains of the southeast of Tibet, according to others from the head waters of the Yang-tse-Kiang. About a thousand years ago the Burmese were in Upper Burma and the Mon on the lower Irawadi; some five centuries later the Tai invasion forced the Burmese to unite with the Mon. The Burman lives largely on rice and drinks water; he is a Buddhist in religion. His temperament is bright and genial, but he is somewhat indolent. A remarkable feature of Burmese society is its democratic character, due perhaps in part to the fact that the priests have not become a privileged class; for all, at some period of their lives, become priests. The women, partly owing to the freedom they enjoy, are reputed to be virtuous, thrifty and intelligent beyond the common run; they have a great capacity for business.

Bushman or Sa (pl. San). A Hottentot name. Yellow-skinned, woolly-haired inhabitant of South Africa before the arrival of the Bantu. He is now confined to the Kalahari and less desirable areas. His average height is about 5 ft. and his short and black hair rolls up into little knots so as to present the appearance of being distributed in clumps. The nose is extremely flat. The language is remarkable for its large use of "clicks," sounds produced by drawing the breath in. To the Bushmen are due the remarkable rock paintings in South Africa.

Bushongo. People of the Kasai, whose traditions say they came from the north, possibly the Shari neighbourhood. A fine race, with both dignity and grace of manner, they possess a remarkable culture unlike that of their neighbours, and have great artistic gifts. They are not skilled as hunters, and employ the pygmy Batwa to procure such game as they need.

C. Many tribal names are spelt with a C or K alternatively, in the same way as

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Celt and Kelt, and if not found under the initial letter C reference should be made also under the letter K.

Caduveo. Guaycuru tribe of the Gran Chaco who cultivate the ground and are noted as expert weavers and potters.

Cakchiquel. Tribe of Guatemala, to the south of the Quiche.

California Area. District occupied by tribes without canoes or pottery, living largely on acorns and wild seeds. They are often opprobriously termed "diggers."

Canelos or Quijos. Important tribe of Ecuador on the head waters of the Napo.

Carib. Group of South American tribes including Acawoy, Bakairi, Galibi, Macusi, Rucuyen, etc. Their first home was perhaps near the sources of the Xingu; they are to a great extent a fishing people, and in their migrations followed the course of rivers; at the time of the discovery of America they were ousting the Arawak in the Antilles. They are essentially an upland people; the custom of eating their male enemies was widespread among them.

Carib. Tribe of Guiana, speaking a language which has given its name to the Carib group. Their proper name is Carinya. They are rather dark in colour, taller than the Arawak and of more powerful make, but coarser in features. They are famous as warriors, and one result of this was that the island Caribs had two distinct languages in use, one used by or to men, the other by women among themselves. The women distort their legs by cotton bands round the ankle and disfigure their lips with pieces of wood with sharp points turned outwards; men wear crescent-shaped nose pieces. They are skilful pot-makers.

Cashibo. Tribe of Pannao stock, west of the Ucayali, whose own name for themselves is Carapache, "bat."

Caucasian Languages. Four groups, each with subdivisions, may be distinguished: (1) Lesghian with Avar, Andi, Dido, Lak, Varkun, Akusha, etc.; Udi, Kurin, etc. (2) Chechen. (3) Cherkess with Kabard and Abchase. (4) Kartwelian (Georgian). In addition to these Osset, an Indo-European language, is spoken there; it may be a descendant of Scythian; it is certainly not Iranian.

Caucasic or Caucasian. General term embracing Nordic, Alpine and Mediterranean stocks. It includes the peoples of the Old World (with the exception of the Chinese, Japanese, and inhabitants of the Arctic zone) whose normal habitat lies outside the tropics.

Cayuga. American Indian tribe of the Iroquois confederation. Some of them removed to Canada when the American Revolution took place.

Celtic Languages. One section of the Italo-Celtic group now in north-west Europe. It includes the Brythonic tongues with Welsh, Breton and the extinct Cornish, and Gadhelic, with Gaelic, Erse and Manx.

Celt or Kelt. Term used in a number of different and contradictory senses; some Continental writers oppose Celts and Gauls, who also spoke a Celtic tongue, supposing the former to be short-headed, the latter

long-headed; archaeologists attribute the culture of the earlier and later Iron Ages to the Celts, regardless of physical type and language; philologists speak of Celts when they mean peoples whose language is a branch of the Italo-Celtic group. What has happened is that, as in the case of England, which takes its name from a single one of the conquering tribes of invading peoples, the word Celt has been applied indiscriminately both to the original Celts and to the peoples whom they subdued and Celticised.

Cham. Remnants of a once powerful people who dominated Cochinchina, Annam and part of Cambodia some two thousand years ago and were still formidable in the days of Marco Polo. They were determined foes of the Khmer of Cambodia and were conquered by the Annamese at the end of the fifteenth century. In physical type they differ widely from the surrounding people and seem to be of Austronesian stock. They are tall, often reaching 5 ft. 8 in., and sturdily built, and they vary in complexion from light brownish red to brown, thus resembling many Indonesians. They have wavy hair of fine texture and black or dark chestnut in colour; the face is rather broad, but the nose is narrower at the root than is the case with Annamese; the eye is large and full. A singular feature of their life is that many of them do not build their own houses, but employ Annamese. Their religions are a corrupted Brahmanism and Mahomedanism.

Chantos. People of Turkistan of mixed descent. Their features are European rather than Mongoloid. They are occupied with trade and agriculture.

Chargars. A Mongol tribe in the north of the Chinese provinces of Chih-li and Shansi.

Charruas. Tribe of Uruguay who use the bolas, and hunt on horseback.

Chechen. Caucasus people of the Middle Terek, Assa, etc. Their own name is Nakchi, and their usual name is taken from a town now destroyed, the chief of which subdued most of the people. The language is independent, but has elements in common with some of the Lesghian languages. The Chechen include the Kists, Galgais, Ingush, etc. They are a good-looking people, proud, and very hospitable.

Cheremiss. Finnic people inhabiting the Volga basin. They are divided into mountain and plain sections, of which the former is more Russianised, taller and stronger. The name means "merchants," their own designation is Mori. They are a people characterised by shortish heads, narrow eyes, small beards and flat noses.

Cherokee. Iroquoian tribe of Virginia, etc., afterwards in Indian territory. They are one of the Five Civilized Tribes, probably 30,000 strong.

Chewsurs. Georgian people of mixed origin. The type differs considerably, probably owing to the intermarriage of near neighbours. The whole family takes vengeance for the shedding of blood, and thus arise family quarrels that hold different areas apart for generations.

Cheyenne. Tribe of Plains Indians speaking an Algonquian tongue. They were

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originally agricultural, living in a timber country; their great rite was the Sun Dance; some thirty years ago they took up the modern Ghost Dance religion.

Chibcha Arca. District in the north of South America inhabited by tribes using poisoned arrows, hammocks, fish poisons, etc., and living in palisaded villages. This type also extends some distance northwards into Central America. Some of the tribes of high culture exist no longer; but there are still highly organized groups in the centre of Colombia surrounded by a ring of wilder tribes of the same group.

Chickasaws. Muskogian tribe now in Oklahoma, who seem to have crossed the Mississippi from the west in early times and settled in what is now Mississippi State in pre-Columbian times.

Chilkat. Tlinkit tribe of Alaska, famous for their blankets.

Chin. Southern Mongol people speaking a Tibeto-Burman language of the Meithei subgroup. The Chindwin valley is named from them; they are related to the Kachin, but should not be confused with them. Their original home seems to have been in Tibet, together with the Kuki-Lushai, if we may judge by customs, technology, and traditions. The term Chin is said to be a Burmese form of Chinese *jîn* (men). They have no common name, but call themselves Yo in the north, Lai in the south, and Shu in Lower Burma. They are a fine people, tall and stoutly built, men of nearly 6 ft. being not uncommon; in some areas, however, goitre and leprosy are common. The Chin is treacherous in warfare, for a man who has killed many enemies goes to the next life with a fine retinue of slaves; but the killing of a man brings vengeance on the slayer, who himself becomes the slave of the avenger in the next world. The Chin Hills, according to the Chins themselves, are formed of the ruins of a tower they were building in order to induce the moon to give light permanently.

China: non-Chinese Peoples These include Miao-Yao, Min-chin, Wa-Palaung, Shan-Tai, Lolo, Kachin, and other stocks. The Miao call themselves Mhong, and are alleged to belong to the Mon-Khmer group, the construction of the language being also identical.

Chinese. Mixed people of far from uniform type. There is a considerable Manchu element in the north; in the south are the tribes known collectively as Miao-tse. The north Chinaman is fairly tall, standing on an average 5 ft. 7 in. in Shantung, and the round-headed Alpine type is dominant, mixed, however, with a type similar in respect of nose and in height of the head, but much longer. In the south-east the average stature is about three inches less and the type is less mixed with long heads, but there is also a broad-nosed element. Very little information of a reliable kind is available. The Chinese proper were some thousands of years ago an agricultural people in the valley of the Wei river, surrounded by barbarians like the Hiung-nu. They conquered and absorbed their neighbours; but the Yang-tse was their southern border for centuries. The Chinese character is complex, and cannot be summed up in a few words.

He is honourable, especially in commerce, and has the reputation of being a liar only because he lies in a way novel to the Westerner; he is not more dishonest than most people, and is accounted dirty because his ideas of cleanliness differ from ours. When he is well treated he is faithful and grateful; he is polite according to a traditional code; he is temperate. But he is undoubtedly cruel; he is unkind to children, and, judged by European standards, he cannot be termed moral.

Chinook. Pacific Coast tribe north of the Columbia river, now nearly extinct. Their language formed the basis of the Chinook jargon, an Indian trade language used before the discovery of America. They flattened their heads by pressure of a board on a child's head in its cradle.

Chippewa or Chippeway. Another form of Ojibwa or Ojibway, an Algonquin tribe, not to be confused with the Chippewyan, an Athapascan tribe.

Chippewyan. Athapascan tribe of Canada, not to be confused with the Chippewa.

Chiquito. Bolivian tribe or group of tribes, belonging to the Tupi linguistic family. They were originally supposed to be dwarfs, because their huts had low doorways and they left them untenanted when the country was first invaded. They are peaceful and industrious, manufacturing sugar in copper boilers of their own making. Their language is said to have no numerals beyond one. They are of olive complexion with an average height of 5 ft. 6 in.; their heads are round, but the cheek-bones do not project, and the eyes are horizontal. They are good natured, sociable, hospitable, and lazy.

Chiriguano. Bolivian tribe, perhaps the same as Camba, also found in the east of the Gran Chaco, speaking a language of the Guaraní group. They are of yellowish-red complexion, of rather small stature, with round heads and small nostrils.

Chitrali. Round-headed people on the south of the Hindu Kush. They are, perhaps, descendants of an Alpine people who occupied the western plateaux in Neolithic and early Bronze times.

Choctaw. Important Muskogian tribe formerly on the Mississippi. The name by which they are known may be from the Spanish "chato," flat, from their custom of flattening their heads. They were noted for agriculture and waged war in the main only for purposes of defence. It was their custom to clean the bones of the dead (old men removing the flesh with their finger-nails) and deposit them in boxes or baskets in their "bone-houses."

Cholo, Chola. Local name of half-breed Indians of Bolivia.

Cholones. South American tribe on the left bank of the Hualaga.

Chontal. Indian tribe of Nicaragua and Mexico, often called Popoluca, a Nahuatl word meaning "stranger."

Chorotegas. Indian tribes of Nicaragua and Mexico, who formerly spoke Mangue, a language allied to Chiapanec.

Chukchi. Palaeo-Siberian tribe occupying the extreme north-east of Siberia. There

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are two main groups. One possesses numerous herds of reindeer that pasture on the tundra but are neither milked nor used for transport, being bred for food and trade. The other group is dependent on fishing. As the pasturage is poor, herders of reindeer lead a very nomadic life; in summer the reindeer go up into the hills. The Chukchi are said to have warred with the aboriginal tribe known as Onkilon and gradually mingled with the survivors. It is the custom among them for old people to be killed with much ceremony.

Chuvash. Finnic people of the Kazan area. Of short stature, they have undergone Tartar influence. In character they are hard-working and economical even to parsimony, excellent at agriculture compared with the Cheremiss, but naturally timid and indisposed either to commerce or manual labour.

Circassians or Cherkess. Name of uncertain origin and meaning, applied to a Caucasus people who call themselves Adighe. They seem to be of mixed origin, as their heads are of medium length with some twenty per cent. long headed and about the same of round-headed folk. They are a tall, slender people, but well built with broad shoulders, and are noted as horsemen. The women are famous beauties with black eyes; after marriage they are kept closely confined. The Circassian has been described as warlike, fearless and hospitable, but thievish and treacherous; they are disinclined to labour. A stranger who comes to a place selects a host, who may be known to him only by name, but is thenceforth responsible for his safety.

Coast Tribes. Indians of the North Pacific coast. They are dependent on the sea for food; make large dug-out canoes; have totem poles; cook with hot stones in boxes and baskets; use armour and wooden helmets but no shields. They live in large square houses of wood, which is also worked for many other purposes; they believe in guardian spirits. The "potlatch" is a complicated system of gifts on a loan and credit system, which have to be returned at a later date, the most valuable articles being blankets and certain copper plates.

Comanche. Plains tribe speaking a Shoshonian tongue. They formerly lived in Wyoming; they warred for centuries with the Spaniards and were bitter enemies of the Texans, who seized their hunting-grounds.

Cossacks. Disappearing Russian type, formerly falling into two groups, the Zaparog of Little Russia and the Don Cossacks. War was their original occupation, but to-day they are a separate people only in the Caucasus.

Cree. Indians of the Mackenzie group, speaking an Algonquian tongue. They were honest in everything but trade, hospitable, and generous; they are closely related to the Ojibwa or Chippewa.

Croats. South Slavonic people allied to the Serbs. The name is identical with Khorvat, the form of the name used in Hungary, and means "highlands," being in fact the same word as Carpathians.

Crow. American Indian tribe of the Plains group. They speak a Siouan language and are an offshoot of the Hidatsa.

Cushite. Group of East African tribes. They include the High Cushite (mountain dwellers) or Agao, and the Low Cushite, including the Galla, Somali and Afar-Saho.

Cuyono. Philippine tribe. Of yellow skin, but somewhat negroid head character; they have deep brown eyes, prominent cheek-bones, and straight black hair with a tendency to wave. The big toe is widely separated from the others and abnormally large.

Czechs. The inhabitants of the north-west part of Czechoslovakia, known as Bohemia before the Great War. In prehistoric times there were considerable changes of type in this area; at the end of the Old Stone Age the population was influenced by a round-headed element coming probably from the east; in the Neolithic period, however, this influence cannot be traced; there are practically no short skulls, so far as has been discovered. When metals were introduced the population remained long headed, but the proportion of skulls high in proportion to the length was greater than before, that is to say there was a Mediterranean element. With the coming of iron the short-headed Alpine type was largely increased. They were the representatives of the Slavs of to-day, it may be; but there was another swing of the pendulum and fifteen hundred years or more ago the long-headed peoples got the upper hand again and in their graves the objects are of undoubted Slavic origin; but singularly enough there is a distinct difference of type between males and females, and the latter have shorter heads. At the present day the Czechs are of the Alpine type, short headed and dark, above medium stature, though not so tall as the people of the plains of Germany to the north of them. For earlier periods the facts are of uncertain interpretation.

Dafila. Himalayan tribe, also called Banghin, who subsist by hunting.

Dakota or Sioux. Plains tribe which lived south-west of Lake Superior. They now number about 30,000 and represented the best type of Indian.

Danakil or Afar. Hamitic tribe of the arid coastlands between Abyssinia and the sea. Physically they resemble the Somali, but are less Arabised.

Danes. Inhabitants of Denmark, whose language may be regarded as the same as Norwegian. There is every reason to suppose that Denmark was not inhabited till Neolithic times. It seems likely that the early short heads are the same people as we find in France and Britain, who must have passed along the North Sea coasts; in the Iron Age these folk had almost disappeared and the long heads, i.e. Nordics of the German plain, were in force. At a later period great changes occurred which have left little trace in history. We read of the Cimbrri leaving Denmark as a result of inundations, and being finally wiped out in north Italy by the Romans after a sanguinary career; we know that later the Jutes came to the shores of England and formed an element in the present population, while other Baltic peoples streamed in other directions over Europe; but we do not know what happened in their

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fatherland. One-third of the children of to-day seem to have light eyes and hair, and it seems that tallness goes with fair coloration, but in parts of the country there is a round-headed, fair type, not very tall, side by side with a taller, dark type.

Dard. People of north-west India. Their language, also called Pisacha, is ranked as a branch of the Indo-European languages.

Dard Group. Languages spoken in Kashmir and the country to the north and east.

Daurians. Tungus tribe of the east and outer Mongolia, at the present day inhabiting the valley of the Nonui.

Delaware or **Lenape.** Formerly the most important Algonquian confederacy, originally in the basin of the Delaware river, U.S.A. Other tribes accorded them the title of "grandfather," in recognition of their position.

Dene or **Tinneh.** North American Indian tribe of the Mackenzie group, speaking an Athapaskan language. They are dependent for food on the caribou and use snares and nets made of bark fibre; their baskets of spruce root are food vessels used in cooking with hot stones. They strike fire with iron pyrites. The house characteristic of this area is the lean-to.

Dialect. See Language (p. 5327).

Dinka. Arabic form of the name of a collection of independent tribes stretching from about five degrees south of Khartum to less than two degrees north of Gondokoro and extending many miles to the west in Bahr-el-Ghazal. They call themselves Jieng or Jenge; they are independent of each other and have never recognized a supreme chief. They are tall and very long headed, but differ considerably from each other in physique, due in part perhaps to differences in food. The cattle-owning Dinka are far better off than the poorer tribes who have no cattle and hardly cultivate the ground, but depend largely upon fishing and hippopotamus hunting. The last-named tribes live in the marshes near the Sudd, and their villages, dirty and evil-smelling, rise little above the level of the reed-covered surface of the country. The cattle-owning Dinka call them all Tain. Other tribes are Agar, Bor, Shish and Aliab. The Dinka who own cattle look down on the Shilluk.

Diola. Sudanic-speaking people near the mouth of the Gambia. They speak a Semi-Bantu language.

Dravidian Languages. Principal languages of South India, with Brahui, spoken in Baluchistan, Malto in Bengal, etc. Three groups are distinguished: Dravida with Kanarese, Kota, Toda, Tulu, Tamil, and Malayalam; Andhra with Telugu, and intermediate with Kurukh, Malto, Gondi, etc.

Dravidian. General term for the short dark peoples of South India. Physically they are indistinguishable from the inhabitants of northern India in many cases. Two varieties have been distinguished, one with a broad nose, the other with a narrow nose. On the whole the term seems to be used on a linguistic base.

Druses. People of Lebanon and Anti-Lebanon. They are of very mixed origin, speak Arabic, and are officially Mahomedans,

though their creed contains many heterogeneous elements. They are of the non-Semitic type termed Armenoid.

Duala. Important people of Cameroon who speak a Bantu language.

Durani Afghan. Agricultural population of west and south Afghanistan.

Dusun. Borneo tribe. They are probably of mixed origin, but tending towards the long-headed Indonesian type. They are cultivators of the soil, an amiable people but given to head-hunting.

Dutch. See Netherlands.

Dzungars, Dzungans or **Dungans.** Western Mongol or Turko-Tartar people of the Ili valley. They are Mahomedans, but follow a Chinese mode of life.

Edo or **Bini.** People of Benin and the surrounding country, formerly celebrated as the seat of a powerful kingdom, which in the seventeenth century extended its power as far as the Gold Coast. Benin was notorious for its human sacrifices; the king was surrounded by an elaborate hierarchy of functionaries, and traced his descent to a Yoruba who founded the royal line about seven hundred and twenty years ago, taking the place of a native line of kings whose successors still remain in Benin and enjoy certain privileges. The Edo speak a language of the Lower Niger group allied to Ewe, the language of Togoland, and to Kukuruku. In character they are a brave and proud people, and their chiefs regarded themselves as better than Europeans; they are, however, less open and more grasping than some of their neighbours. Their houses have no real roof, each room having an open space in the middle, so that in bad weather there is no refuge from the rain.

Egyptians. Inhabitants of Egypt. From the earliest period, seven thousand years ago, the population has been mixed, Hamitic elements being mingled with two broad-nosed types. Two thousand years later the long-headed Mediterranean type began to take the place of what is regarded as the Hamitic type, and they became supreme in the eighteen centuries before the Roman empire; at the same time the round-headed Alpines assumed a position of importance. The population is still predominantly long headed, but there are differences according to provinces; above Assiut the Mahomedans are mostly long headed and broad nosed, and below it, in the Delta, the Alpine and Mediterranean types found in Europe predominate.

Ekoi. Bantu-speaking people of Nigeria, beyond the Cross river.

Eskimo or **Innu.** Inhabitants of the extreme north of America. They are of medium stature with high and comparatively long heads and eyes of Mongoloid character. They are peaceful, cheerful and honest. In winter they live in earth or snow huts; the kayak is the man's boat, and is covered with skin except where the occupant sits; the umiak is a woman's open skin boat. In language, culture and physique the Eskimo differ from all other aborigines of America, but it seems likely that they are of Asiatic origin; it is probable that they formerly extended as far south as New England.

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English. Name originally applied to the Anglo-Saxon invaders of Britain, then to the compound of Anglo-Saxon and Dane, and finally, not long after the Norman conquest, to the people formed of the Norman and pre-Norman population. Many different types are represented, some of which, as in Tynedale or Cornwall, attain great prominence in certain areas. For pre-Roman times there is little certainty, but at present there is nothing to show that any elements of the population can be referred to races resident in the British Isles before 12000 B.C. The foundation of the English people seems to be the agricultural and pastoral race with long high skulls, known as river-bed people. The Long Barrow people were of much the same type and may or may not have been immigrants from north-west Europe. A broad-headed people, perhaps from east Europe, succeeded them, tall and strongly-built, found more especially in south Britain, whereas, e.g. near Aberdeen, the type is squat and bullet headed.

In the Bronze Age came a dark, broad-headed people, seen especially in Cornwall and Wales, which reached the islands in quest of gold. Then came a long-headed people who introduced bronze axes—they were perhaps leaders of a round-headed peasantry—and are on the whole confined to east England. They perhaps brought with them the Gaelic language, and represent the origin of the original tall, fair, rather long-headed aristocracy. They seem to have come from the Hungarian plain. The long-headed, fair people may have brought the speech of Wales and Cornwall when they introduced iron; they were followed a few hundred years later by the Belgae, who came two centuries before Caesar from north-east Gaul; they were tall, fair, and rather broad headed.

When the Roman legionaries came they left the rural parts to the older peoples; there is no evidence to show that they had much influence on the racial type; more important may have been the exportation of soldiers and slaves to Rome, and the emigration from south-west Britain to Brittany (Armorica). From Ireland came fair-haired people, whose descendants are still to be seen in mid-Cardigan. After the leaving of the Romans, Germanic peoples descended on the shores of Britain. Jutes, Angles, and Saxons on the east coast; Norsemen on the Hebrides and down the Irish Sea; then came the Danes. All these invaders were probably long headed and fair.

The last invasion to introduce a fresh strain was that of the Normans, but craftsmen like the Flemings were introduced—near Norwich and in Pembrokeshire—by Anglo-Norman kings, while in medieval times trade brought to Kent many a broad-headed Frenchman; Germans from the Hanse towns settled in London; Jews came from many parts, Huguenots driven out by persecution added to the mixture of peoples; and in later times have come both Germans and east Europeans to fuse with natives in two or three generations.

A hundred years ago provincial peculiarities were more marked, for men wandered little, save in centres of trade. To-day the Norsemen,

Celts, and earlier types of the north and west are rapidly blending with the more cosmopolitan and Anglo-Saxon types of the south-east. The so-called "Anglo-Saxon race" is not defined by differences of breed or origin, but in the main by differences of culture (language, political institutions, educational ideals, etc.). Even where racial types persist in Britain, they indicate, not the existence of separate breeds, held asunder since a far-distant past, but the handing on, from generation to generation, of groups of associated characters which persist in spite of intermarriage with people of other inheritance.

Esths or **Esthonian.** Finno-Ugrian people of the Baltic. They are now assimilated in type to European peoples.

Ethiopians in the Main. Name given to the eastern Hamites, of whom the Galla are typical representatives. They are rather tall, with long heads and a prominent straight, narrow nose. The hair type is frizzly, intermediate between the woolly hair of the negro and the curly hair of the Arab. They are of slender build, with long, well-developed limbs.

Euscara. Indigenous name of the Basques. They are divided into Guipuscoan, Labourdin, Souletin, and other groups.

Ewe. Tribe of southern Togoland. They speak a language closely akin to that of Benin City, and were suzerains of the coast area in the seventeenth century. There is a short-headed type intermingled with the normal long-headed negroid which probably indicates an earlier pygmy population; cases of apparently normal persons have also been observed whose height did not exceed that of a pygmy. They believe that each man has an *aklama* or genius; in this word there is reproduced the Egyptian *ka*, which was probably carried to West Africa by wandering traders in the search for gold.

Falasha. Division of the Hamitic peoples of Abyssinia, termed collectively Agao. They claim to be descended from Jews who came from Judea with the Queen of Sheba, and practise Jewish rites; but there is no reason for regarding them as Jews by descent. They have broad faces, with high cheekbones, straight hair, and yellowish complexions.

Fang, Pangwe, Pahouin. Large group of Bantu-speaking tribes in the area between the Ogowe and the Sanaga. The main mass of the people belongs to an older stock, upon whom another people descended from the north-east, and two types are distinguishable, one with a broader skull, short face, flat nose, and thick lips; the others with a narrower, higher skull, longer face, high bridge to nose, European-like jaw and lips. The first type, of dark chocolate brown hue, is more numerous; the colour of the other type is light, almost reddish.

Fanti. Negro tribe of the Gold Coast, nearly related to the Ashanti or Asanti; it is probable that both have come down from the north. The Fanti language has been swallowing up the Guang language, spoken on the coast less than a century ago. On the coast they are expert canoe men, and employ themselves in fishing; inland, they cultivate the ground. They are less warlike than the

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Ashanti, but probably the most intelligent of all negro peoples; they are clever traders and often well educated.

Fijians. People on the eastern edge of the Melanesian area. Mainly long headed, they have undergone considerable admixture with Polynesians. They were originally very warlike, but their character is gentle, and even timid, courteous, and anxious to please.

Finnic Tribes. In addition to the Finns properly so-called, there are a number of allied tribes to the east of them. The northern group comprises the Zyrian, Permiak, and Votyak, who range as far north as Archangel; the southern group, from Kazan southwards on both sides of the Volga, comprise the Cheremiss, Mordvin, and Chuvash. The latter, however, speak a Turko-Tartar tongue.

Finns. People of Finno-Ugrian stock which arrived in Europe from Central Asia comparatively late. The Finns of to-day are allied to the Estonians, Livonians (now nearly extinct), and Lapps, though the Finns are Europeanised in type. They are divided into two sections geographically, the Karelians and Tavastians.

Finno-Ugrians. Group including from the genetic standpoint Finns, Estonians, Livlanders, Magyars, all of whom have ceased to be typical in respect of appearance; Bulgarians, who have also adopted a Slavonic tongue; and typical Ugrians, like Cheremiss, Samoyed, Votyak, and Lapp. Generally speaking, the typical Ugrian has a yellowish-white skin and straight black or yellow hair; he is not tall, and may (as in the case of the Lapp) only just exceed 5 ft. in height; his nose is straight or concave, his head long or medium, but there are exceptions.

Five Civilized Tribes. Term for the American Indian tribes: Cherokee, Chickasaw, Choctaw, Creek, and Seminole. They maintained their own system of government in Indian Territory, now Oklahoma.

Flemings. Population of the north of Belgium. The people of the plain of Flanders are a tall people, and this feature is more noticeable the farther north one goes; the head is between long and short, a medium type, but becomes longer towards the north and blondness also increases in the same direction. This type is commonly called Nordic, and corresponds to that of the Franks who were in southern Belgium in the sixth or seventh century.

Flemish. Teutonic language of the Low German group. More than one dialect is spoken in the north of Belgium, and is not very different from Dutch. The speakers of it are known as Flemings.

Fon. Ewe-speaking people of Dahomey.

French. Inhabitants of medieval and modern France. They take their name from the invading Franks of the fifth century. In the last fifty years many remains of human beings of a very early type have been found in France, especially the south, where they dwelt in the cold period at the end of the Early Palaeolithic Age. They were followed by men of entirely different types, some of whom may have come from Africa, others across Central Europe, perhaps from south

Russia; but as long as they subsisted by hunting the population was never very numerous. With the coming of agriculture in the more temperate climate of the New Stone Age man grew in numbers and more waves of invaders, some long headed, some round headed, drifted into Gaul, as the country came to be called in the centuries before the Roman conquest.

Two thousand years ago the inhabitants of Gaul were almost all short headed; but then long-headed Nordic peoples began to move across the Rhine; the Cimbri came, it is said, from the north of Denmark, and, after ravaging France, penetrated into Italy, only to be destroyed by the Romans. Roman rule left few traces on the type of the natives, and, as it weakened, more Germanic tribes streamed across the Rhine—Franks, Goths, Burgundians, etc.—and put an end to Roman power. The Teutonic element thus introduced ruled the land for a time, but was then swallowed up in what became the French nation, just as were the Northmen of a later date.

The Frenchman of to-day is, in the main, round headed, but there is a broad band of longer headed people running through Paris, and, as among the upper classes in England, the higher in the social scale a family stands, the greater its tendency to long headedness. It has sometimes been said paradoxically that France is more Teutonic than Germany; taking it all in all, though the Alpine peoples of central Europe are dominant in France, they are so to a less extent than in Germany and Austria.

With such mixed blood it is not surprising that the French character varies even more than the physical type. The Gascon is proverbially loquacious and boastful, the Norman cautious and slow to act, the Breton fanatically religious and somewhat remote from the population of the rest of France. The Burgundian is quick and enterprising; the Basque, if he has a special character, pliant and versatile, while the native of Touraine is even-tempered and intelligent. The inhabitant of the south differs in temperament from the men of the colder north.

Fula. Ordinary form of the name of a people who call themselves Fulbe (sing. Pulo). They are also called Filani (Hausa), Peulhs (French), Fellatah, etc. The proper name of the language is Fulfulde. The Fula are found over a wide area from the Gambia to Darfur, usually in the form of scattered communities, without any tribal organization. They fall into two sections: cattle Fula, wandering herdsmen, for the most part non-Mahomedan, who have preserved in many places a purer type; and house Fula, all Mahomedans, who have intermarried with negro tribes. The pure Fula has straight hair, a swarthy white or light bronze skin, aquiline profile and high cheek-bones and thin lips; he is unmistakably non-negro, and it seems probable that he is an immigrant from Asia who has adopted and modified a negro language. Historical records show the Fula as migrating from west to east; but there is little doubt that they originally came from the eastern part of Africa, the reflux beginning

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when they reached the Atlantic coast. In recent times the Fula penetrated Hausaland, Bornu, and Adamaoua, establishing themselves as a ruling class; their advance was checked by the Yoruba, Sura, Tangale, etc., in different areas. The Fula language has sometimes been attributed to the Hamitic family, but it forms a type by itself, though it has influenced some neighbouring negro tongues. A language of Fula type has been regarded as one of the elements that went to form the Bantu family, but little evidence has been produced to support the theory.

Funj. Nilotic people of Sennar, in the Sudan. They are somewhat lighter than the Shilluk, who have thin legs and a somewhat shorter head than other Nilotes. They are mainly agricultural, but own some cattle. They founded a kingdom about five hundred years ago which disappeared in 1786. Their name is a Shilluk word which probably means "stranger."

Ga or Accra. Small negro tribe of the Gold Coast. They speak a language distinct from the neighbouring Fanti and Ewe.

Galego. Language of Galicia in the north-west of Spain. It is more nearly allied to Portuguese than to Spanish.

Galla. Hamitic tribe of Abyssinia and north-east Africa, also known as Oromo. In pre-Mahomedan times they seem to have occupied the southern shore of the Gulf of Aden, and were pushed by the Somali into the Abyssinian highlands. They seem to represent the purest Ethiopian type. Of Galla descent are, perhaps, the pastoral Ba-Hima in the neighbourhood of Victoria Nyanza, who dominated the Bantu tribes of that area.

Garó or Garrow. People on the west of the Khasi, in Assam. They are Mongoloid, and speak a Tibeto-Burman language of the Bodo type. A short, wiry people of pleasing character, they are honest and fairly truthful, but not notable for cleanliness. They are not very industrious, but they live in a fertile land where hard work is not necessary. They squander their grain resources in brewing rice beer, but are generally quiet and law-abiding.

Georgians. European name of a people that call themselves *Karthli*, and live chiefly to the south of the Caucasus. They have been grouped into five sections: Lazes, Mingrelians, Imeretians, Gurians, and Grusinians, or Georgians proper. With the Chewsures, Tush, Pschaw, Swanetes, etc., they are branches of the Karthaline people, which broke up in the fourteenth century. Generally speaking, they have black eyes and hair, long, aquiline noses and rounded faces. They are an open-hearted, cheerful, and sociable people, hospitable, sincere, and of a martial nature, but unpractical and indisposed to regular work. They are not intellectual, though some of their poets were notable.

Germans. (1) Inhabitants of Germany, (2) the German-speaking peoples of Germany and Austria. In the Old Stone Age we find in Germany, first, the extinct Neanderthal type, and at a later period more than one kind of both long and round headed peoples. But when we come to the more immediate

ancestors of the population of the early historic period, we find, in the New Stone Age, the long skull was everywhere in the majority and no well marked short types, which were, however, very prominent in France and the Netherlands. These long heads were not, however, of the Nordic type, but rather negroid, with broad noses, and we must not look to them as the important element in the later long heads whose migrations at the decline of the power of Rome had so much influence on the history of Europe.

With the knowledge of metals the type changed, the Mediterranean long head coming to the fore in the south-east, the Alpine type in the south-west. Nothing of note seems to have occurred in the Early Iron Age but in the La Tène, or Later Iron Age, south Germany became almost purely Alpine. Two long-headed types, one coming from the south, the other from the east, seem to have combined at this period to produce the Nordic type, tall, blond, and long headed, which is for Teutonic writers the typical Germanic people. When the historic period began, the long heads (Germanic and Slav) started southwards and south-westwards; and the end of these migrations did not come till the ninth century. The so-called "Row Graves" (*Reihengräber*) of this period are regarded as the remains of these wandering tribes, which changed the prevailing type of south Germany from the Alpine to the long-headed Nordic, and still persisted for another five hundred years, though the women remained preponderantly Alpine in type. It does not follow that all the people of Germany were Teutonic; for a Slav (*Wend*) element is found as far as Mecklenburg; indeed, some of the river names of Holstein are Slavonic.

The four hundred years that followed the twelfth century saw an enormous change in the type of south Germany; the long head was reduced to about one per cent. of the population, and more than eighty per cent. were pure short heads. The same change has taken place in much of north Germany, and the modern Prussian differs little from the Bavarian. The great mass of the population of Germany is not physically distinguishable from the people of Switzerland, or even of northern France; even in Westphalia the average index of head breadth to length is 80, which is the lower limit of short headedness. On the other hand, the fair types are in a majority, though there is a large dark element in the south.

Only in the north, more especially in the north-west, does the traditional German type survive. The tall, blond Teuton has been almost everywhere submerged by the Alpine types of the mountains of central Europe and the plains of Eastern Europe; no one has yet given an explanation in detail of how the change came about.

Germanic or Teutonic Languages. One of the chief groups of Aryan languages of West Europe. There are three main divisions: High German (Old, Middle, New); Low German, with the extinct Gothic, Saxon, Dutch, and Frisian, together with English; and Scandinavian with Swedish, Norwegian, and Danish, and Icelandic.

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Ghilza or **Khilji**. Tribe of the east of Afghanistan, probably of Turki stock.

Gilyaks. Tribe of unknown racial affinities of the north of Sakhalien. They are below middle height, squarely built, broad headed, dark, and short legged. Their chief occupation is fishing.

Gola. Tribe on the borders of Sierra Leone and Liberia, as to which very little is known. They speak a language that appears to belong to the semi-Bantu group, but does not seem to be of the same type as the languages of the Coast group in its immediate neighbourhood.

Greeks. Inhabitants of modern Greece, who speak a language of the Hellenic branch of Aryan. For lack of data the ancient history of Greece is shrouded in almost complete mystery. At the beginning of the historic period came the Dorian invasion, perhaps of an Alpine type, which probably exists in our own day in a very pure form in the middle of the three peninsulas of the Peloponnesus. It seems clear that the historical peoples of Greece, Achaeans, Argives, Dorians, Ionians, etc., arrived as independent, often hostile bands, and we are not entitled to assume from the fact that they all spoke Greek in the historic period that they were of one common stock. It seems probable that at the highest development of Greek civilization the upper classes were long headed, the peasants round headed. Of the modern population not much more can be said than that they are predominantly round headed and dark, with smooth, oval faces, rather narrow and high. On the whole the western area seems to be of a purer type than the eastern.

Grusinians or **Groussians**. Chief people of the Georgian group residing on the east of the Suram Mountains, Caucasus.

Guanaco Area. District stretching from Cape Horn to Bolivia. It is inhabited by tribes in the main non-agricultural and nomadic. Like the Plains tribes of North America, they took to the horse and quickly adapted their life to it, becoming hunters of wild cattle instead of the guanaco, a wild form of the llama.

Guarani. People of Paraguay and South Brazil. They are probably of much the same type as the Guaycuru and speak a Tupi-Guarani tongue.

Guaycuru. Paraguayan tribe of mixed type like the Guarani. They seem to be in the main round headed with high skulls and broad noses, but there is also a long-headed, narrow-nosed type.

Gurians. Georgian people of the Suram Mountains, Caucasus.

Gurkha. Dominant tribe of Nepal. The name is used, as a rule, in a vague sense to include such tribes as Khas, Gurung, and Mangar, from which British-Indian regiments are largely recruited. According to one authority they are of Tibetan origin; but their adopted language, Pahari, shows evidence of affinities in other directions.

Gypsies. Nomadic people scattered throughout the world, but located mainly in the Balkans, where they appeared probably from north-west India, some nine hundred years ago,

and spread over the rest of Europe about four hundred years later. Norway and Sweden alone are said to have no gypsies. In India the Banjars and Nats are identified with them; in Persia and Turkistan the Luli and Mazang; in Syria the Chingane, a name clearly cognate with the European Tzigane, Zigeuner. They seem to diverge widely in physical type and approximate to the characters of the surrounding population. The gypsies are probably everywhere more or less of the same pursuits and mental disposition; they mend pots, deal in horses, or steal them, making an honest living when circumstances debar them from an easier mode of life. But their existence is modified by their environment. In England there are only small bands, for there is seldom suitable camping ground for great agglomerations of nomads whose presence, even in small numbers, is not always welcomed by the sedentary inhabitants. But in Russia, before the Great War, this wandering folk would be found moving about the country in battalions, thousands going to form a single group.

Haida. Coast tribe of British Columbia. They are great carvers, and their huts and totem posts are famous, the latter sometimes fifty feet high. The dead were sometimes placed in boxes on carved poles.

Hakka. Chinese people in the hills of Kwantung. They emigrated from Honan in the fourth and ninth centuries, and their language stands somewhat apart.

Hamites. Non-negro inhabitants of north and east Africa, sometimes called Ethiopians. They include Galla, Somali, Masai (eastern or Kushiitic), Berbers, Tuareg (western or Libyan), and the extinct Guanches of the Canary Islands. Some authorities add the Hottentots, who are perhaps an Hamitic cross, and the Fula or Fulani. There is a Hamitic aristocracy in some of the Bantu-speaking tribes. If all the peoples mentioned above be included, no definition of the Hamitic type can be given, save in the most general terms, for the hair varies from frizzly (but not woolly) to kinky (but not quite straight), and their complexion from reddish-brown to swarthy white. The languages have not been shown to be related. The Hamites differ from the negro in their thin lips, straight or arched nose, and suggestion of kinship with European races.

Hanak. Czechs who live in the valleys of Bohemia, Moravia, and north Hungary.

Hare. Athapaskan tribe of the north-west of Canada.

Hausa. A numerous people of the northern provinces of Nigeria, who have spread, as traders, far beyond their tribal limits. Their language, which seems to have been deeply influenced by Hamitic forms of speech, is a means of intercommunication over a wide area. They are moderately tall and usually very black, but some observers declare that their hair is less woolly and their lips not so thick as in the true negro. It seems probable that there has been a considerable non-negro element, perhaps long before historic Arab movements, which certainly came from the east. The Hausa is an excellent farmer, but seldom herds cattle,

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as that is the occupation of the Fula or Fulani; he is also an excellent soldier, while as a carrier he is powerful and shows great endurance. Where there is an admixture of Fula blood, he is less disposed to labour, but gains in enterprise and intelligence; he also shows administrative gifts and a power of command. The Hausa language has acquired its importance because it is not only simple in grammar, with few difficult sounds, but also because the vocabulary is large, and it readily admits of the introduction of foreign terms; to the European it presents more resemblance to a European tongue than any other negro language.

Hazara. Turki people of Afghanistan, who claim Mongol descent, though they now speak Persian. They are Mongol Tartars who have lost their Mongol speech, but retain their characteristics; they are a simple-minded people, poor and hardy and reputed faithful and industrious.

Hidatsa or Minitaree. North American tribe of the Siouan stock, at one time closely allied to the Crows. Their great ceremony was the Sun Dance.

Himyarite. Inhabitants of southern Arabia. Some are found in Abyssinia, and it is probable that migrations of this sort have been in progress since prehistoric times.

Hindus. Believers in Hinduism. The term is also used as a general name for the people of Bengal, who fall into seven main sections, beginning with Brahmins and Rajputs and ending with unclean castes like the Doms.

Hoklo. People resident on the south-east coast of China.

Hopi or Moqui. American Indians of the south-west group, speaking a Shoshonian tongue. Agriculture is their principal industry; they are skilled in weaving, dyeing, etc., devote much time to rain ceremonies, and their villages, known as pueblos, consist of stone or adobe houses.

Horak. Czechs who live in the uplands of Bohemia, Moravia, and north Hungary.

Hottentots. South African people with bodily characteristics resembling those of the Bushmen, but taller. Like the speech of the Bushmen, their language contains clicks, and it is probable that their presence is due to the fact that the Hottentot is a cross between the Bushman and some other type. The Hottentot are often called Nama or Khoikhoi.

Hova. Highest class of the Madagascar tribe whose proper name is Antimerina.

Huichol. Mexican people to the east of the Cora or Nayarit, to whom they are allied. The name is a Spanish corruption of Vishalika, the healers, which is their own name, from the fact that they have a great reputation as doctors. They are a light chocolate brown in colour, quick witted, with much self esteem, but they are confirmed liars, and very cunning, wholly without personal courage and very emotional.

Hungarians (see also **Magyars**). The inhabitants of Hungary, who speak a Finno-Ugrian tongue, but so modified in physical type as to be quite Europeanised. We have very little information as to the early population of the Hungarian plains, and it is certain that the essential period for the

understanding of the present conditions is that of the "Völkerwanderungen" from the third century onwards. In 550 the Hunagars advanced from the Urals to the Volga and reached the Danube some two hundred years later; with the aid of other Turki tribes like the Magyar they dominated the Slavs, who, like the Goths and other Teutonic tribes, had raided and partly settled in the south-east of Europe, while the Huns and Avars had simply swept through, leaving no permanent traces, so far as can be seen. At any rate, with the foundation of the kingdom of Hungary towards the end of the ninth century the remains of these Mongolo-Turki peoples who had come to south-east Europe in the preceding four centuries were absorbed.

At this time the Hunagars were horsemen, skilled from childhood in the use of javelin and bow; the period of lawless raids, which took them as far west as Burgundy and Alsace, came to an end with the conversion of Stephen to Christianity. When the Hunagars came in contact with the Slavs the latter were, in the main, long headed, though to-day they are of the Alpine type, as were, in all probability, the Hunagars themselves. At the present day the Hungarian seems to be like the Slav of the same short-headed type; in stature he is tall in the eastern area of the Szeklers, where the average is just under 5 ft. 9 in. The complexion varies, but is, in general, dark; but blue eyes are more common than one would expect in a region so far to the south.

Huron. French name of an Iroquois tribe allied to the Algonquins against the Iroquois in early times. They formerly numbered about 20,000, but are now almost extinct. They wrapped the dead in furs and packed them in bark before putting them on a platform; every eight or ten years the remains were collected and buried in a common grave.

Iberian. (1) The prehistoric inhabitants of south-west Europe; (2) a synonym sometimes used for Georgian.

Ibibio. Negro tribe of south-east Nigeria, of the same stock as the more cultured Efik of Calabar. They represent a comparatively low type. The language appears to be of the Ibo stock, but either of an older type or more influenced by foreign elements.

Ibo. Negro tribe numbering some four million, of whom a small proportion are on the west bank of the Lower Niger, not far above the delta, and the remainder on the east bank as far as the Cross river. They are strongly built and were formerly exported as slaves in large numbers. They speak a language of the Lower Niger group, which was probably imposed on them by a conquering people, perhaps the Nri of Aguku, coming from the north-east. They are almost entirely agricultural, but certain towns are composed of blacksmiths, doctors, etc., and the father hands on his knowledge to his son. They make use of an extraordinary kind of face scarring, the whole of the features being ridged in the case of certain men with parallel lines running obliquely. They are an open-hearted people, of generous disposition, hard-working and naturally peaceful. In many

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parts they have no tribal chiefs and each quarter of a town is an independent unit.

Icelanders. Scandinavian folk settled in Iceland more than a thousand years ago. They speak an archaic form of language of the Scandinavian branch of the Teutonic family.

Igabo. Sobo tribe on the east of the Niger.

Igara. Tribe of the east bank of the Niger below the Benue. They speak a language allied to Yoruba, but are politically independent of them.

Igorot. Head-hunting tribe of the Philippines. They are excellent agriculturists and irrigate, in places, the whole face of a mountain. They are usually a light yellowish-brown with flat noses, are short in stature, and probably mixed with negritos. Their tradition is that they came from the south, but they are probably of mixed origin, as their head shape varies from very long to almost circular, the nose from broad to narrow, and the skin from light brown to bronze with saffron undertones. Among the tribes are Tinguian or Itneg, Bunayan, Nilapan, Ifugao, or Mayoyet, etc.

Ijo. Tribe of the Niger delta. They are of strong build and differ a good deal in appearance from the surrounding people. They speak a language of the Middle Zone with some affinities to semi-Bantu, and make distinctions in the gender of nouns, quite contrary to the usage of Sudanic languages. They are essentially a river people who formerly made much money as purveyors of slaves to white exporters and are still important as middlemen in the palm oil business.

Ilongote. Philippine tribe. They are of small stature but powerful build, with straight hair but frizzly beard; their eyes are dark brown and so is the skin, but with a yellowish tinge; the nose is well shaped, but rather broad at the base. Before a man can marry he must produce a head, which after nine days is buried below the bride's future home.

Imeretians. Georgian people on the Middle and Upper Rion. They are, with the Gurians, the best-looking of all the peoples of the Caucasus. Their faces are described as noble, with large, dark brown eyes, regular eyebrows, fine beards, and thick, dark brown hair. Their hands and feet are remarkable for their small size. In character they do not differ from the Grusinians.

Inca. Tribe of Bolivia near the Rio Apurimac. They are of Quichua stock and speech. The Inca were formerly the dominant tribe of Peru, possibly the descendants of the builders of Tiahuanaco, at the south end of Lake Titicaca, the earliest known centre of culture in that area. There are Inca Indians in the Putumayo valley, probably descended from the ancient Inca, the rulers of Peru at the time of the Spanish conquest. They have long black hair, which is tied, sometimes with the inner bark of a tree, above the ears. Their principal food is maize, which is first scalded in great earthen pots and then chewed by the family; after being mixed with unchewed maize, the mass is allowed to ferment and used as required. They use blow-guns obtained through middlemen from the River Napo Indians.

Inca Area. District with many culture variations with the Quichua and Aymara, as dominant tribes. The upland tribes are sedentary and agricultural with temples and organized priesthoods. The tribes are largely agricultural and use irrigation; the llama was domesticated in pre-European times.

Indic Languages (Aryan Group). It comprises two main divisions: the extinct Sanskrit and Vedic; and Prakrit with, first, Pali; secondly Bengali, Punjabi, Gujarati, Hindustani, Marathi, Uriya, Sindhi, Kashmiri, Naipali, and Pushtu (Afghan); and thirdly, Romani or Gypsy languages.

Indo-Afghan. Race to which are assigned the Afghans, and some higher castes of India.

Indo-Aryan Languages. Branch of the Aryan group of Indo-European languages spoken in India. It includes Outer, Mediate, and Inner Sub-branches, the Outer branch including Assamese, Bengali, Oriya, Bihari, Marathi, Sindhi, and Lahnda; the Mediate including the Eastern Hindi language; and the Inner branch two groups—Central, with Western Hindi, Punjabi, Gujarati, Bhili, etc., and Pahari, with Khas-Kura or Nepalese.

Indo-Aryan. Group of peoples in the Punjab. They include Rajputs, Khatri, and Jats, who in all but colour closely resemble Europeans and show little difference between higher and lower classes of the population. Their characteristics are tall stature, fair complexion, plentiful hair on the face, long head, and narrow, prominent nose.

Indo-European Family of Languages. Speech of the greater part of Europe and part of Asia. The main groups are Iranian (Persia), Sanskrit and Prakrit (India); Greek; Italo-Celtic (Latin, etc., and Romance languages; Gaelic Welsh, etc.); Germanic (Germany, Scandinavia, British Isles, etc.); Baltic (Lithuanian and Lettish); and Slavonic (Russian, Polish, Czech, Serb, etc.); Albanian; Armenian. These languages are also termed Indo-Germanic (in Germany) or Aryan. The term Aryan race has no intelligible meaning at the present day. It is an error to regard Indo-European, the primitive speech which was the mother of the family of languages, as primitive in any other sense than that it preceded the origin of the individual groups. It originated in a form of speech poor in inflexions and may perhaps form a larger unity with Semitic, Caucasian, Finno-Ugrian and some Mediterranean tongues like Basque.

Indonesians. Inhabitants of the East Indian Archipelago and (in a few cases) of Further India. The hair is black and wavy, and the skin yellow or light brown. The skull is medium, but was probably longer at one time before the coming of the short-headed Proto-Malayan stock almost everywhere mingled with them. With the Indonesians are classed the Dyaks, Batta, etc. Physically they are classed with the Oceanic Mongols; their languages, with Melanesian and Polynesian, make up the Austronesian family, which is again part of a larger unity, formed by the addition of Mon-Khmer and some Central Indian tongues.

Ingush. People of the Caucasus. Belonging to the Chechen group, they have the reputation of being inveterate thieves

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Ipurina. South American tribe of warlike character on the Purus river.

Iranian Languages. Branch of Indo-European languages. It includes Persian in one group, and Pushtu (Afghan), Baluchi, and Ghalcha in another.

Irish. Population of Ireland with the exception of the descendants of English and Lowland Scots who began to arrive in the twelfth century. Little is known of the earlier peoples, but it seems probable that the mass of the population is pre-Celtic. The Goidels (or Scots) entered Ireland through the Dublin coastal gap and later there came into Leinster, according to Rhys, some of the Brythons who imposed their tongue upon Wales. At a later period Goidels flowed back into Wales. There is also a Viking element in the population which founded among other towns Dublin, Limerick, and Waterford.

Iroquois. Group of American Indian tribes of the east woodlands. They comprise the Five Nations (Oneida, Mohawk, etc.) and are allied to the Huron, Cherokee, etc. The Iroquois were bitter enemies of the French; kinship is reckoned through females, who also nominate the chiefs. The Iroquois seem to be increasing in numbers, but are concentrated on reservations.

Irula. Dark-skinned tribe of the Nilgiri Hills of southern India. They speak a corrupt form of Tamil, till the ground very roughly, and depend a good deal on the sale of forest products for the purchase of grain for seed or food.

Italians. Inhabitants of Italy, who speak a language of the Romance sub-group of Italo-Celtic languages. It is not till the coming of metal that we can say that the population was of mixed types, long headed north of the Apennines, round headed in the south. It seems likely that the population at that time, both in the peninsula and in Sicily and Sardinia, was chiefly of Mediterranean type, with survivals of older long-headed elements, and that a round-headed type was filtering down from central Europe or coming by sea from the eastern Mediterranean, leaving colonies behind on their way to Spain and perhaps the British Isles.

In the Bronze Age the same round-headed immigration went on by land, and we find in the Iron Age another type, long headed with a high skull, which was also prominent in the valley of the Danube. At the beginning of the historic period we find the Etruscans with a non-native type predominant; the early Romans were hardly less mixed than the Etruscans; in both cases, singularly enough, the sexes differ considerably in type. In the next four centuries the Roman type changed completely, and we find them mainly Alpine, though the women show a characteristic which had been in earlier times that of men, the long high skull. This change was due in the main to the absorption of the subject peoples.

Cis-Alpine Gaul, invaded by Gauls in the fifth century B.C., was conquered two hundred years later, and had in the meantime no doubt become round headed in type. In the later days of Rome came legionaries from Spain

Gaul, the Danube, etc., and then the barbarian invaders—Goths, Lombards, Huns, and so on—who were in the main long headed. A small series of skulls in the eighth century has long types to the extent of forty per cent. but six hundred years later this had fallen to about one-third, and that is about the proportion at the present day. In our own time the Alpine type is dominant, and the Mediterranean negligible in the north of Italy.

From measurements of recruits it is clear that in modern Italy long heads are rare save in the extreme south and in Sardinia. In stature we find tallness associated with short heads, shortness on the other hand with long heads; dark complexion is found everywhere, but where the head is longest blond or even mixed types are almost wholly absent. Of the immigrant Goths and Lombards barely a trace is found—the tendency towards blondness and tallness in the valley of the Po.

Italic Languages. Southern member of the Italo-Celtic group comprising Latin, Umbrian, Oscan, and other extinct tongues, and the Romance languages of to-day.

Ittu. Galla dialect spoken in Harrar.

Jagatai Languages. Group of Turko-Tartar languages. It includes Uigur, the most classical Turkish speech; Koman, Jagatai proper, Usbeg, Turcoman, and Kazan. Uigur inscriptions going back to the seventh century are found on the burial mounds of the Yenisei valley. In the time of Edward I. the Mongol Khans of Persia sent letters in the Uigur character, the object of which was to arrange an offensive alliance with England against the Saracens.

Jakun. Mixed people of the Malay Peninsula, especially the southern portion. Probably blended more or less with Semang and Sakai, they are of Malayan type with round heads, dark, coppery skin, straight, smooth hair, thick, flat, short nose, and eyes that show little tendency to obliquity. The Malay divide them into Hill and Sea Jakun, of whom the former practise agriculture.

Jambi. Malayan tribe of Sumatra.

Jambo. People of Abyssinia who live on the Sobat.

Japanese. Main mass of the population of Japan, the Ainu and Gilyak being excluded. The native of Japan is decidedly short, with a fair or yellowish skin and at times a rosy tinge; wavy or curly hair occurs, though it is usually black. In head shape they appear to be in the main of Alpine type, but in some areas long heads are in a majority. In the north and north-east early Neolithic types are recognized by some observers. There seems to be a considerable Manchu-Korean element, tall and slender, with oblique eyes, aquiline nose, and chin somewhat receding; the Mongol element, on the other hand, is strongly built, with a broader face and more prominent cheek-bones; the nose is flat and the mouth wide. A Malayan type has also been distinguished, small of stature, with well-knit frame, short nose and projecting chin and jaws. The language is unclassified.

Jat or Jut. People of north-west India who seem to have conquered the Indus Valley in prehistoric times.

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Javanese. People of the middle third of Java. They are flanked on the east by the Madurese; on the west by the Sundanese, from whom they differ but little in type. They have lightish skins and straight or slightly wavy hair; their stature is greater than that of the Sundanese but they are below middle height. It seems likely that they are round headed, but deformation of the skull is common; the nose is usually narrow.

Jefe. Variant form of Ewe.

Jekri or Shekri. River tribe of Nigeria. They speak a tongue allied to Yoruba.

Jews. Term properly applied to the children of Judah, but long since applied to the whole people of Palestine before the dispersion but after the disappearance of the Ten Tribes of Israel. The Jews are now a people without a country; the traditional view is that they are a true Semitic people who have preserved their purity of blood, but detailed investigation into physical types has made this extremely doubtful. The majority of European Jews are found in central and eastern Europe, and constitute the Ashkenazim branch; the Sephardim, who are Spanish and Portuguese Jews driven out five hundred years ago to other countries, regard themselves as a sort of aristocracy. In England the Jew has a head of medium type, neither long nor short; in north Italy he is short headed; so, too, are the Spanioli of Bosnia, though perhaps twenty per cent. of long heads are mixed with them. The Spanioli of Constantinople and Jerusalem, on the other hand, are mainly long headed, though there is only a small majority. The last-named type is the one that corresponds to the type of the Arab, who is certainly a true Semite.

As a general rule the Jew comes to resemble the type of the surrounding people; competent authorities consider that the Sephardim were originally long headed, but by intermarriage, partly perhaps in Spain, but as a rule, since their expulsion, have been Alpinised in type. The peculiar nose which is commonly called "Jewish," is found in about one-third of the Sephardim. When we consider the Ashkenazim we find that they are by a great majority short headed, with a narrow nose. In addition to these two groups, there were Jews in the Caucasus, Syria, central Asia, etc., dating as far back as the dispersion of the Jews under the Roman empire and even further. The Grusinian and Mountain Jews of the Caucasus are both short headed, with very few blonds, differing in this respect from the Ashkenazim. There are some grounds for suspecting the presence of a Kirghiz type among them. In Samarkand and Bokhara are Jews of mixed descent, and here "Semitic" noses are rare; in Damascus the Jew is longer in the head and the "Semitic" nose more frequent.

Generally speaking the western Asiatic Jews agree in type with the Ashkenazim. In south Persia, Arabia, north Africa, etc., are other groups of Jews, many of them of old standing; those of Persia and Mesopotamia show the long heads and are equal in numbers to the Alpine types, and the "Jewish" nose is found in Mesopotamia in more than half the subjects. At Yemen, where they are more than anywhere else an isolated group, four-fifths have long heads and narrow noses, while the surrounding

Araby are now short headed. In north Africa the Jews are again extremely like their neighbours, and what is of more importance, they have among them a type, probably derived from the Berbers, who were at one time converted in numbers, with round heads and broad noses. If, therefore, there are two such diverse types, one long the other broad headed, among the different groups of Jews, which is to be called the true one?

How is the existence of the other type to be explained? It seems likely that the great majority of the Jews of to-day had their origin not in the types indigenous in Arabia and ancient Palestine, but in the uplands of Armenia, where are found descendants of short-headed people like the Hittites, who also resemble the modern Jew in type of nose; the Hebrews may even have undergone a certain amount of mixture with this type in the early days of their occupation of Palestine. Another important element in the type of the Ashkenazim was derived, it is suggested, from the Turki-speaking Khazars, converted to Judaism in the eighth century, and were crushed and scattered two centuries later by the Slavs. They were a cultured, commercial, well-organized people, who made their influence felt in the heart of what is now Russia. They and the Jews metamorphosed by centuries of contact with short-headed peoples are in all probability the origin of the mass of East European Jews.

Jivaro. Tribe of the head waters of the Amazon. They are remarkable for the custom of drying the heads of enemies till the skin, still covered with hair, is reduced to the size of a small orange. They are described as brave, amiable and faithful in character, and great lovers of freedom.

Jukun. Sudanic-speaking tribe south of the Benue. They are also known as Kororofa. Their ancient law was that a king might reign only two years, and even during that period if he fell ill or sneezed or coughed, he was at once put to death.

Ka or Kha. Hill tribe of Siam, speaking a Mon-Khmer language. They are long headed and probably akin to the cave dwellers, perhaps of Neolithic age, of Tong-king, and also to the people who left the shell heaps by the Great Lake of Cambodia.

Kababish. Richest and most powerful Arab tribe of the Anglo-Egyptian Sudan.

Kabardians. Mahomedan people of the Caucasus. They form the western section of the Circassians, but differ from them in many respects; they claim to have come from Arabia, and use Arabic characters in writing their Circassian language. Their faces are oval, with fine features, and they are accounted the most refined of the people of the Caucasus.

Kabiri. People north of the estuary of the Fly river, New Guinea. They are also called Girara. They are head-hunters, and in their ceremonies wooden figures of crocodiles play an important part.

Kabyle. Term often applied without very definite sense to the Berbers of Algeria. Some belong to the Djerba type, some to the Elles type, the latter being longer headed, with broad face. They are Mahomedans. The name seems to mean no more than tribe.

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Kachari. Group of Assamese tribes. It includes Mech, Garo, etc. They are of Mongoloid type, with almond-shaped eyes, stand mentally much below their Hindu neighbours, and are very clannish and exceedingly obstinate.

Kachin. South Mongoloid people, speaking an Assamese-Burmese tongue and living on the head waters of the Irawadi. They are also called Kakhien, but their own name for themselves is Chingpaw, i.e. men. Kachin is an opprobrious Burmese name and Singpho the Annamese form of Chingpaw. They stretch from the eastern Himalayas into Yunnan, and at least two well-marked types exist; firstly, the true Singpho or Chingpaw, with short round head, low forehead, oblique eyes, and broad nose, who has disproportionately short legs; secondly, a people of more Caucasian type, some of whom have fair skins and large, lustrous eyes. In temperament they are pugnacious and vindictive.

Kadayan. Klemantan people of Borneo.

Kafirs. (1) Tribes of north-east Afghanistan who are supposed to be descendants of the old Indian population that refused to embrace Islam in the tenth century; they include the Katirs, the Kam, the Wai, etc. They are of fine physique, but lightly built and usually of only medium height. As a rule they are good-looking, but looks vary with social position. They are fond of intrigue, inquisitive, jealous, grasping, fond of blackmailing, great liars, and great haters; but they are lovers of freedom, dignified, polite, hospitable, brave, loyal to each other and affectionate in family relationships, tolerant in religion and sociable. Their idea of a good man is one who has shown himself a successful murderer, a good hillman, ready to quarrel, and a lover of women. (2) The Bantu tribes of Natal.

Kaitish. Tribe of Central Australia. They are located round Barrow Creek, with customs that closely resemble those of the Arunta.

Kaizak. Turkic people living in the north-east of the Aral-Caspian basin and closely connected with the Kirghiz. Their subdivisions are complicated and they classify themselves according to "horde," tribe, clan, sub-clan, etc., often distinguished by crests and war cries. They are chiefly nomadic cattle and horse-breeders; as they leave their stock on the pasture for a whole year, they change the ground annually, but of late years they have taken to laying in stores of winter fodder. They have permanent houses and make use of irrigation canals. They bury their dead in substantial structures of wood, clay and brick, and are perhaps to be reckoned as akin to the builders of the burial mounds known as kurgans.

Kalabit. One of the Borneo tribes known collectively as Kalamantan. They practise a kind of irrigation.

Kalamantan. Group of Borneo tribes of a type mainly Indonesian, i.e. long headed. They cultivate the soil, whereas the jungle tribes, such as Bakatan, are nomadic hunters.

Kalkadoon. Australian tribe of east Queensland.

Kamchadal or Itelmes. Palaeo-Siberian tribe of the southern part of the Kamchatka peninsula. They have given up their language and taken over a good deal from the Russians.

Kamilaroi. Group of Australian tribes of the north of New South Wales. They speak a Neo-Australian tongue and are divided into four intermarrying classes.

Kanaka. Polynesian word meaning man, applied by French writers to all South Sea islanders. In a restricted sense it refers to the natives of New Caledonia and the Loyalty Group, who are, apart from a few stray Polynesian colonies, typical Melanesians, very long headed, with massive jaws which often contain supplementary molars. Their colour is a rich chocolate, often with a purplish tinge. The average height is about 5 ft. 4 in.

Kanarese. Dravidian language of south India. It is spoken in Mysore and the south-east of Bombay.

Kanembu. Tribe of the northern provinces of Nigeria, south-west of Lake Chad in the old empire of Bornu, allied to the Mobber, Kanuri, etc. The name means "man of Kanem." Speaking a Sudanic language of the Chad group, they are a fine people, and prosper as farmers and traders; they have a monopoly of the salt trade as middlemen to the Buduma, who produce it.

Kanuri. Tribe to the south-west of Lake Chad. They speak a Sudanic language of the Chad group, much influenced by Hamitic forms of speech. They are just over medium height and the skin colour is, as a rule, dark or very dark. The Kanuri is of virtually unmixed negroid type, resembling in this the Nilotes. They are tall and good-looking, courteous to people of their own race, but despising the Hausa as a labourer.

Karagas. Turkic tribe of the eastern (Altaian) group.

Kara-Kalpacs (Black Caps). Turkic group of the Amu-Daria district. To the extent of half the population they are settled agriculturists, the others being nomad cattle-breeders. The remnant of the Chuz Turks remained in Russia when the others were driven over the Danube and later returned to Asia. The language of this people is closely related to that of the western Turks, as a result of their belonging to the stream of Turks which moved westwards some ten centuries ago.

Karamundi. Native tribe, now almost extinct, of South Australia.

Karaya. Indian tribe on the Araguaya river of Brazil. They are of medium height with long and high skulls, and wavy black hair with a reddish sheen. They speak a language of uncertain affinities. The speech of men and women is different, the latter being perhaps an older form.

Karelians. Eastern Finns, so named from their own term Karialaset, cowherds. They have come to resemble the surrounding Russians in speech and customs; they are tall and slim, with regular features, grey eyes, and chestnut hair.

Karen. Southern Mongoloid people who compose a large part of the population of Burma, and are also found in the west of Siam. It was at one time supposed that their original home was in Turkistan; their own account is that they came from Yunnan in the fifth century, probably forced down by the Tai; it is probable that they were later comers than

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the Mon. They are related to the Kuki-Naga peoples. There are two types, known as Red and White. They are a short, sturdy race with straight black or brownish hair and light or yellowish-brown complexion. They have no name for themselves beyond designations of groups, such as Sgaw or Pwo. They were probably driven from China by the Tai and claim to have settled in Ava; about fifteen hundred years ago they moved southwards. The White Karen are of squarer, heavier build than the Burmese and more stolid; they are also dirty and drunken but truthful; they seem to be of a suspicious disposition and devoid of humour. The Red Karens are small but wiry; their faces are broad and reddish-brown, and though their heads are long, their eyes are apt to be oblique. Their marriage laws are so strict that old bachelors and spinsters are frequent owing to the lack of suitable matches.

Kashgais. Tribe of southern Persia, of Turkish origin.

Kavirondo. Two tribes of East Africa. One, also called Jalu, has a Sudanic language; the other, called Bantu Kavirondo, speaks a language called Lu-Masaba.

Kayan. Member of the dominant group of Borneo tribes. They are rather short in stature, with somewhat broad heads. They are agriculturists, and clear the low hills that flank the tributaries of large rivers, leaving a few scattered trees standing. Their headmen have undisputed sway, but as a people they are rather turbulent.

Kayapo. Tribe of Brazil on the west bank of the Araguaya. They have roundish heads, are light brown in colour, have slightly oblique eyes and black hair, which is wavy only when very long.

Kazikumuk. Lesghian tribe of the Caucasus whose own name is Lak. They are also called Ghazi on account of their having been the first converts to Islam in that area.

Kei Islanders. Population made up of Malay and aboriginal elements, the latter with frizzly hair. They are divided into three classes: Melmel (nobles), Rinrin (subjects), and Iri (slaves), and the latter are the frizzly-haired element.

Kenyah. One of the dominant tribes of Borneo, perhaps the most advanced. They smelt iron and make good steel blades and spear heads, using two bellows in a form widely spread in Malaysia.

Kha. Word, meaning man, applied to many tribes of Indo-China, e.g. the Moi, who are called Penong by the Khmer. There seem to be two types of Kha tribes, the short headed, possibly connected with the Cham, and the primitive tribes, who are long headed, with high, rounded, narrow foreheads, straight eyes and hair, and a clear skin.

Khalkas. Tribe of lower Mongolia, forming part of the eastern Mongol group. They are of yellowish complexion, and somewhat shorter than the allied Buriats.

Khasi. People of the Khasi hills in Assam, who speak a Mon-Khmer language. They are of a brown colour, varying in shade from light to dark according to the elevation; the head is medium in length and the eyes are black or brown. They are short in stature,

but exceedingly muscular; they will carry a load of 80 lb. by means of a head-band for a distance of thirty miles in a day. They are cheerful in disposition and more industrious than the Assamese; unlike many primitive peoples, they have an appreciation of nature and will sit in contemplation in the woods. They are given to gambling, and are not remarkable for truthfulness.

Khmer. People speaking a Mon-Khmer tongue and inhabiting Cambodia, parts of Siam and the south of Cochin-China. Before the coming of the Annamese they occupied a still larger area. They are a tall, round-headed people, but their eyes are seldom oblique and their hair is often wavy; some observers have, therefore, pronounced them to be "Aryan," i.e. Caucasian, in every characteristic. Their tradition is that they came from India and both physical type and language lend support to this tradition. In the earlier centuries the Chams were their mortal enemies; about a thousand years ago, a mythical ruler, Yacovarman, who could slay elephants without weapons, built the great city of Angkor, which covered five square miles. The Khmer are well grown and muscular, with large dark eyes; they seem to represent to-day the lower classes of the population that built the great cities. They are a ceremonious and hospitable people, but never allow a stranger to take up his abode in their houses; in family life they are gentle and affectionate; the peasant population is hard-working, but in other parts the Khmer are apt to be apathetic and thoughtless. They prefer to live in the plains, and their houses are built on piles, of one storey only, for native custom forbids them to live under anyone else. Their official religion is Sinhalese Buddhism.

Khond or Kondh. Dravidian tribe of the Orissa Hills, India. Known also as Gonds, they are a bold and proud mountain peasantry who, till recently, would engage in no kind of manual labour, except in their own fields. They burn the forest, cultivate rice on the patch for three years, and then move on, leaving it for a period that may be as much as thirty years to lie fallow. They are keen hunters, and a sambar once wounded has little chance of escape, as they follow it as though insensible to fatigue. The men drink palm wine to excess, but the women are abstemious. The Khond were given to human sacrifice at one time in order to secure good crops, but a ram is now substituted for the human victim. They were also given to female infanticide, one reason given being that woman, as a mischief-maker, is better out of the world. A curious feature of the language is that they count by twelves instead of by tens.

Kikuyu or Akikuyu. People of East Africa who live in the highlands west of Mount Kenya. The name may perhaps mean "people of the country of figs"; the language is closely related to Akamba. When they entered the country they found in it the Asi (Akieki), or Wandorobo, and the Agumba, a pygmy people. The men stand about 5 ft. 4 in., the women considerably less. But they are strong and muscular; they carry loads on

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the back. They are naturally honest, intelligent and truthful, polite in intercourse and kind to children; but they are hospitable only to clansmen or near relatives, and will stand by and see a man starve to death if nothing is to be gained by saving his life.

Kiowa. Amerindian tribe that once resided on the Missouri and later on the Arkansas. Their language forms a distinct linguistic stock, but they were never very numerous. With the Kiowa proper were associated the Kiowa Apache, an Athapascan tribe identical in culture but with a language of their own.

Kipchaks. Of these people the western group formed the Golden Horde in the thirteenth century; the eastern were the White Horde.

Kirei or Kerrait. Turanian Turks of north-west Mongolia, also called Kirei-Kirghiz. They were Nestorian Christians for a few centuries, when Prester John is said to have lived among them, but have now embraced Mahomedanism. They are nomadic hunters.

Kirghiz or Khirghiz. Name given to the Turanian Turk people, but often used of the Kaizak, who belong to the Iranian Turkic group. The name seems to be derived from *kir*, meaning cultivated field, for the Kirghiz originally tilled the earth, at least from the sixth century onwards; but when the Russians came to the Upper Yenisei many of them were forced south, where they became a pastoral people. Even now some hunt and cultivate the ground. Only those who have migrated most often have adopted "horse culture," by which is meant that they use the animal for transport, food, and clothing; for heavy draught work, however, they prefer the dromedary. The Russians call them Eastern (Burut), Black (Kara), or Mountain Kirghiz. They are comparatively isolated from other Turkic tribes. Many sections of them are named from famous Mongol chiefs, and there is probably a strain of Mongol blood, which is indeed evident from the features. The cheek-bones are prominent, the eyes oblique, and the complexion is yellowish-brown, but they are generally supposed to have preserved the original Turki type. Of two sections the Kara Kirghiz live in the uplands and the Kazak in the lowlands. The true name seems to be Kazak (riders), which we know best in the form Cossack, for they were originally freelancers. The word Kirghiz is used of the uplanders by the Kazak. They claim descent from a legendary Kirghiz-beg.

Kists. Chechen people of the Caucasus. Mahomedan in religion, they have much in common with the Chewsures, but were at one time their enemies. They practise the blood feud, unknown to other Chechen peoples. They are slenderer than their neighbours, more cleanly and more industrious, but notorious horse thieves.

Kiwai. People of the Lower Fly river, New Guinea. They speak a Papuan tongue and are great cultivators of the sago palm and the banana. The island is all mud, and, as a result perhaps, the Kiwai man is gloomy in the extreme; one observer records having

been there a whole week without hearing a single laugh.

Klemantan. See Kalamantan.

Kohistani. People of Kohistan, North-West Frontier of India. They are also called Tajiks. There are other areas with the same name, one north of the Hindu Kush, another in Baluchistan.

Koli. Caste or tribe of west India, formerly notorious thieves.

Kombe or Ngumbi. Bantu-speaking tribe on the coast of Spanish Guinea, between the Benito and Campo rivers.

Konde. (1) The same as Wa-Nkonde; (2) the Makonde of the Msalu river, Portuguese East Africa.

Konjara. Tribe of Darfur, Central Africa, of somewhat uncertain position. Some observers have described them as an olive-skinned people of Berber appearance; others declare them to be dark complexioned, of irregular features and middle height.

Kootenay or Kutenai. Tribe of British Columbia whose proper name is Kutonaqa. Their language forms a linguistic stock by itself, and they are also remarkable for a bark canoe of unusual type, which has some resemblance to one used on the Amur. They are a river and lake people, but have taken to horses. They are moral, kindly and hospitable, little given to drink, intelligent and artistic. They are, however, great gamblers. One section of the tribe was noted for the watertight baskets which they manufactured.

Korean. People of Korea. They are of uncertain affinities and differ in appearance from both Chinese and Japanese. They have high cheek-bones, a flattish nose, thin lips, and stand about 5 ft. 4 in. There appear to be two well-marked types, one of Mongoloid appearance, with short nose, flat at the root, oblique eyes and yellow skin; the other of a bearded European type.

Korinchi. Tribe of Malay stock. They inhabit the mountainous region near Padang.

Koryak. Palaeo-Siberian tribe living in and near Kamchatka. Most of them are dependent for subsistence on herds of reindeer, but some subsist by fishing.

Kota. Artisan tribe of the Nilgiri Hills of south India.

Kotoko. Tall Sudanic people south of Lake Chad. They use boats made of pieces of wood sewn together.

Khwesi or Kpwese. Tribe of Liberia. They speak a language of the Mandingo group.

Kredj or Kredy. Broad-headed people of the Bahr-el-Ghazal district. They are somewhat below average height, with thick lips and wide mouths; the upper incisors are filed to a point or cut away. They are coppery-red in colour, clumsily built, and unintelligent.

Krobo. Twi people of the Gold Coast.

Kru. Negro people of the coast and hinterland of Liberia. They speak a language of a type very unlike the ordinary Sudanic tribe. They are famous as canoe men and sailors, and are recognizable by a blue line down the forehead. The name comes from the Krao tribe of this group.

Kubu. Nomadic tribe of Sumatra. They are on an average about 5 ft. 3 in. in height, and have longish heads, slightly more

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elongated than the Batta. They are of a rich olive-brown tint and the hair is inclined to curl. They are possibly of Malay affinities, but pre-Dravidian relationships are on the whole more likely.

Kuanyama. Bantu-speaking tribe of southern Angola and northern Damaraland.

Kubiri. New Guinea tribe of the neighbourhood of Cape Nelson.

Kui. Proper name of the people usually called Khonds.

Kunama. Sudanic-speaking tribe of south-west Eritrea. They are divided into a great number of small tribes.

Kurds. Tall people of Asia Minor and the uplands of Armenia, often with fair hair and blue eyes. They speak an Iranian tongue.

Kurumba. Wild tribe of the Nilgiri Hills of south India. They are identified with the Pallavas, who were a powerful people of south India in the seventh century. The civilized section is known as Uru or Kuruba. The wild people build their huts of mud and wattle and depend largely on jungle produce for subsistence. They are gifted with extraordinary powers of vision in matters that come within their experience, such as the search for honey, but are not keener sighted in ordinary matters than the average European.

Lacandon. Tribe of Central America, allied to the Maya of Guatemala. Their heads are somewhat shorter and the skin colour is lighter; they are also more honest and truthful. They carry loads by means of a band over the forehead, which produces a flattening of the skull. They speak a Maya language and live by agriculture, hunting, and fishing.

Ladakhii. People of Ladakh. Of southern Mongol type, they are, however, decidedly more long headed than the typical southern Mongol. The same type is also found in the south of China.

Lahu. Burma tribe of the Lolo group. They have much more of a nose than most Tibeto-Burmans, and have straight-set eyes. The national arm is the crossbow, and they use aconite as a poison for the bolts. They also have a kind of reed mouth organ, with pipes from 1 ft. to 3 ft. in length, which the men play on their way to and from market.

Lampung. People of Sumatra. They are of mixed origin, with Indonesian, Javanese, and Kubu elements in their blood. They claim descent from the Menangkabau Malays.

Languedoc. Language of south France. It has four main divisions: Gascon, Provençal, Rhodanian, and Catalan. The last-named is found at Roussillon in France, Catalonia and Valencia in Spain, the Balearic Islands, and a point on the west coast of Sardinia.

Languedoil. Language of north France. It embraces both literary French and many provincial dialects, and Walloon, the tongue of south Belgium. The southern boundary runs from the Gironde past Angoulême, Lyons, the Jura, terminating in Fribourg (Switzerland). It includes Malmédy, in the German Republic, and parts of Luxemburg.

Laos. Siamese tribe of the Tai or Thai group. They are round headed and short,

with yellowish skin and straight black hair. The eye usually shows the Mongoloid fold, and the nose is often broad.

Lapps. Finno-Ugrian people of Norway, Sweden, Finland and Russia. In historic times they extended much farther south than they do at the present day, and may at one time have occupied a large part of the area of Scandinavia and north-west Russia. They are predominantly Mongoloid in type, but there are Alpine folk in considerable numbers, who differ from the first-mentioned type in both the height of the skull and the relatively narrow nose. They are on an average about 5 ft. in height. The Russian Lapp shows a considerable amount of variation as regards both the shape of his head and his pigmentation. The Scandinavian Lapp is the purest representative of the Mongoloid type in the world. One of the few nomadic peoples of Europe, the Lapps are not improbably a branch of the Permian Finns who reached north Russia before the Finns took up their station in Finland. They are nominally Christians, but the old pagan deities still subsist. At one time Lapland witches attained fame even in England, but shamanistic rites have long ceased.

Latuka. Nilotic tribe. They are found some sixty miles east of Gondokoro and north of the Bari.

Lazes. Caucasus people of Georgian stock who call themselves Tsan. They are of slender and graceful build and very active; their faces are regular, but somewhat severe in expression they are regarded as the purest type of Georgians.

Lengua. Tribe of the Paraguayan Chaco. They speak a language of the Arawak group, sometimes called Nu-Arawak.

Lepcha. Nickname, meaning "vile speakers," given to a tribe whose real name is Rong. They live in Sikkim and speak a Tibeto-Himalayan language.

Lesghians. Caucasus people of Daghestan, Transcaucasia. They are of mixed origin. The name is a Tartar form of Leki, the term applied to them by the Grusinians. The languages fall into four main groups: Dargwa, Avar, Kurin and Lakic, or Kasi-Kumish.

Lishaw or Lisu. Burma tribe of the Lolo group. It is also known as Yawyin.

Lolo. Tribe of south China. They are allied to many other peoples of Indo-China and speak a language of the Tibeto-Burman group. They are of middle height but muscular, with narrow foreheads, square faces, horizontal eyebrows, black eyes and coppery complexion. More than one observer has remarked upon their resemblance to European gypsies. The women are often taller than the men. They live at high altitudes, side by side with Meo tribes and above the Man; but they have a tradition of residence in a valley where they cultivate rice by irrigation. They live in pile huts in which, on account of taboos to be observed by women, there are always two fireplaces. They are pleasant but indolent, and do not differ widely in character from the Meo.

Lur. Mahomedan tribe of Persia. They speak a language allied to Kurd and are divided into clans which bear animal names.

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Lusatian. Another name for the Wend.

Macassar. Tribe of the southern peninsula of Celebes. In colour less coppery than the Malays, they are a mixed people with a negroid element, but somewhat taller and lighter in colour than the Toala. They are said to press the noses of their children in order to flatten them.

Mackenzie Area. The north-west portion of Canada, inhabited by Athapascan and Algonquian tribes, dependent on the caribou (American reindeer) for food. They use birch-bark canoes, toboggans, and skin or birch-covered tents, but make no pottery and do no weaving.

Macusi. Guiana tribe of Carib speech, closely allied to Arecuna. They are darker than Caribs, taller, slighter, and better made; they seem to be somewhat timid, and dread their hereditary foes, the Arecuna. They live on the savannahs and build houses with thick mud walls, but also use pile huts. As a weapon they use the blow-gun. They make hammocks and the famous curare poison.

Madurese. Inhabitants of east Java, of much the same type as the Javanese proper.

Mafulu. New Guinea tribe, also called Mambule. They are mixed with pygmy blood, and probably influenced by immigrant Melanesians. They live on the Upper St. Joseph river.

Magyar. Finno-Ugrian tribe which came from the eastern frontier of the south Russian steppes in the tenth century, and, joining the related Hunagar (Hungarians), displaced the Slavs, who till then had probably been the main element of the population of the plains of Hungary.

Mahafaly. Warlike tribe living in the south of Madagascar.

Mahmund or Mohmand. Outlying tribe of Afghanistan. They talk Afghan and recognize the Ameer as their spiritual head. They are practically independent, but are in reality much more Afghan than the majority of the peoples of Afghanistan.

Makaraka. Sudanic tribe allied to the Azande. They are of ruddy-brown complexion, of smallish stature, but well proportioned and muscular. The cheek-bones are rather high and the forehead is low, but they are on the whole a pleasant-looking people.

Makololo. Branch of the Basuto. They migrated northwards about a century ago and reduced the Barotse to servitude; the Barotse revolted subsequently and wiped out the Makololo almost to the last man. The Barotse took over the language of their conquerors, and the speech still survives though the tribe has vanished.

Makonde. See Konde.

Makua. Bantu tribe of Mozambique. Their language resembles Sechuana in some important particulars. The Anguru or Alolo of British Central Africa are of the same stock. They file the four upper front teeth to a point.

Malay. Oceanic Mongoloid people of late origin, found in the Malay Peninsula, Sumatra, Borneo, etc. The name has been extended to the other Oceanic Mongoloids who preceded them; these, however, do not term themselves Malays. The Malays proper were

originally an obscure tribe of Sumatra whose migrations date back less than eight hundred years, a century before they were converted to Mahomedanism, which all Malays now profess. They call themselves Orang-Malayu, and their language is a much simplified form of the Austronesian tongue spoken by the Malayan or Proto-Malayan peoples who preceded them and are now intermingled with them. In character they are easy-going, indolent and taciturn, but wily and unreliable, and great gamblers; they are, however, notable for patriotism, respect for law, and, among the upper classes, for courtesy, and are very ceremonious. Outside the peninsula the most important Malay peoples are the Menangkabau and Lampong of Sumatra. The Malay is essentially a cultivator of the fields.

Malayalam. Dravidian language of south India.

Malayan. Pre-Malay peoples of the East Indies. Of Oceanic Mongol stock, they fall into two groups: (1) the Orang Benua, Men of the Soil, rude aborigines like the Jakun of the Malay Peninsula, numerous also in the interior of the Philippines, Celebes, Borneo, etc., and also forming the population of Madagascar for the most part; (2) the cultured Mahomedan tribes forming large communities with flourishing industries, like the Achinese, Bugi, Tagalog, Javanese and Madurese.

Maltese. Inhabitants of Malta who are cosmopolitan in the coast areas; dwellers in the interior have been regarded as descendants of the Phoenicians; but little is really known.

Malto. Dravidian language spoken by the Maler tribe of the Rajmahal Hills, Bengal.

Man. Word meaning properly "barbarian," applied by the Chinese to the non-Chinese peoples of the southern frontiers. In Tong-king a single tribe is thus designated, which seems to be of Mongoloid type, with oblique eyes; the women are much shorter than the men. They speak a language in which tones are important.

Manchu. People of Manchuria. They speak a Tungusic language related to others in the Amur basin. They seem to be, without exception, short headed; but it is uncertain whether they practise deformation. The skin colour is yellowish, the eyes are dark and usually Mongoloid. They are comparatively short in stature.

Mandan. Tribe of Plains Indians speaking a Siouan tongue, which formerly lived near the Upper Mississippi. Their huts were of logs covered with clay, and the village was defended by a strong palisade.

Mandars. Tribe of west central Celebes, living on the coast; they are of the light Malay type.

Mandaya. Philippine tribe which appears to be of the same round-headed type as the mass of the population of the islands south-east of the Asiatic continent. The women are noted for the fairness of their complexions and are often carried off as wives by Mahomedan tribes.

Mandingo. Large group of tribes of the western Sudan. Numbering several million in all, they are also called Mande. There are several score of tribes who range from near

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the mouth of the Gambia to the Middle Niger and from the coast of Sierra Leone to the Upper Niger. Many of them are Mahomedans. They include the Susu, Bambara, Vei, Kpelle, Yalunka, Boko or Bûsa, Khassonke, etc. The original Mandingo came to the Niger about a thousand years ago, probably from the east, and founded a great empire on the Upper Niger. They seem to vary a good deal in type, some being very black, others fairly light; some have hair that is long and frizzly, others the short, woolly hair of the negro. Their average height has been put at 5 ft. 8 in., and they are more slender in many cases than negro tribes in general. The nose is typically negro.

Mangbettu. Tribe of the Upper Welle, first described by Schweinfurth. They have an aristocracy, probably of Hamitic origin, with pale olive-brown complexion, high-bridged noses, though the nostrils are somewhat broad, and abundant beards. They appear to be intelligent and reliable; they are brave and skilful warriors, with comparatively highly developed industries. The lower classes are probably of mixed origin; their skulls are relatively broader than those of the Azande. The skin, where it is not exposed to the sun, is described as of a clear bronze colour, and the hands are almost white. The hair is in some cases brown or reddish. They are said to lengthen the heads of children by bands of bark, but this does not agree with the information as to head shape. The Mangbettu speak a non-Bantu language.

Manjia. Sudanic-speaking group of peoples in French Congo. They are of tall stature with medium or short heads. They sharpen the upper teeth to a point. They cultivate the earth and, though apt to greet a stranger with a shower of arrows, are on the whole quiet and peaceable. They are cannibals and seem to do a good deal of fighting among themselves.

Manobo. Indonesian tribe of the Philippines. There are two distinct types: one tall, with a high forehead, aquiline nose, slightly frizzly hair, and clear skin recalling the Polynesian; the other brown skinned, shorter, with a straight nose.

Manx. Celtic language of the Isle of Man, allied to Erse and Gaelic.

Maori. Pre-European inhabitants of New Zealand. Traditionally they are made up of two groups: an older aboriginal stratum, identical with the Moriori of the Chatham Islands; and the immigrants who came to New Zealand a few hundred years before the discovery of the islands by European navigators, probably in the thirteenth or fourteenth centuries. According to the native account, the last-named people came from the Cook and Society Islands, and when white men first saw the islands the later comers formed the great majority of the population, especially in the North Island. It is not clear whether they absorbed the older stratum or exterminated it. Exactly where the aboriginal stratum hailed from cannot be determined at present. It does not seem to have been Melanesian, for not only is the long-headed Melanesian element more prominent in the North Island, especially in the northern peninsula, but the type of native

in the South Island agrees with that of the Moriori, who left New Zealand some time before the coming of the invaders from Polynesia, and in the South Island there is only a very small majority of long-headed people, the rest being of the Alpine type. Even the long-headed people of the South Island are unlike Melanesians, for their noses are not broad; on the other hand, they seem to resemble an important part of the population of western New Guinea and of western Polynesia. The Alpine type not improbably passed through Micronesia on its way and reached the Marquesas, but hardly affected the Cook and Society Islands. They were, however, more daring navigators, and though there is little evidence that they were at all numerous among the people who fared southward to New Zealand, it is perhaps to their adventurous spirit that the inception of the voyage was due.

Maratha. Fighting caste among the Marathi-speaking people of India. As a rule they are middle-sized and regular featured, and as a class simple, frank, courteous and, when kindly treated, trustful. They are fond of show and proud of their former greatness. They occupy themselves with husbandry and as servants of the state, but never keep shops. The women seldom leave the house and in well-to-do families have much leisure, as they neither cook nor look after the house. It is a costly matter to get a husband for a daughter, and the higher the father's position the more expensive it is, so that girls of high families remain unmarried after they come of age and have to take husbands not of their own social position.

Marathi. Language of the southern branch of Indo-Aryan languages, spoken in Bombay and the Central Provinces of India.

Maronites. Christian sect to the north of Lebanon. By their isolation in the mountains and their refusal to intermarry with Mahomedan or Druse neighbours, they have preserved their Armenoid type with great purity. They have extremely high skulls, so flattened behind as to look as though artificially deformed, which, however, is certainly not the case.

Marquesas Islanders. Polynesian people of an aberrant type whose heads have been broadened, perhaps by admixture with a Proto-Malay stock. It has been supposed that the Polynesian migration reached the islands between A.D. 650 and 700.

Masaba. Language spoken by the Bantu Kavirondo.

Masai. Hamitic people of East Africa. They are of tall, slender build, and their skin colour varies from chocolate to dark brown. The head is long and relatively high, and appears rather small; occasionally oblique eyes are seen. Thick lips are the exception and earn a special name, *Lebeleb*, for their possessors. The Masai woman carries on her neck and upper and lower arms many pounds of copper wire. The lobe of the ear is distended to admit the insertion of a large wooden plug. The Masai have been supposed to be descended from the Jews, but there is no evidence of this. The Masai is proud of his race, regards his immediate relatives with affection, and in the

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days of slavery would offer all his savings to free one of them. He despises all kinds of work, for his true calling is to be a warrior. There are two sections, one of which keeps cattle, while the other depends on agriculture; the former build low, continuous flat huts, which are plastered with mud, while the tillers of the ground use a round hut with a conical grass roof, and live in their villages permanently, the others being semi-nomadic. Though the Masai is familiar with the use of weapons of war, he is not a great hunter, and kills only such game as he regards as akin to his cattle; he also abstains from the use of fish.

Mashona. Peaceful tribe of south-east Africa. They are often confused with the Makalaka or Makalanga, with whom they were to some extent mingled. They seem to have crossed the Zambezi in the eighteenth century, but their origin is obscure. The ruins of Zimbabwe are in Mashonaland, but there is no reason for connecting the Mashona with them. The name, given by the Matabele, means "baboons," and refers to their habit of building their villages among the rocks.

Mashukolumbwe. Bantu-speaking people of Rhodesia, north-east of the Barotse, remarkable for a conical style of hairdressing.

Massim. People of the Trobriand Islands, New Guinea. They have been influenced by Melanesians, bury their dead, but dig up the bones after a time and use them as lime pots, spatulas, etc.

Matabele or Amandebele. Tribe of Zulu origin, also called Abakwa-Zulu. They originated from the followers of Moselekatse, who fled northwards from the anger of Tshaka. They lost their independence at the end of the nineteenth century.

Maya. Short-headed people of Guatemala, once the possessors of a great culture. They are of short stature with broad shoulders. The lower part of the face is somewhat projecting; in colour they are a dark golden brown. They are hospitable and generous, but noted for lying.

Mbundu. Name of two distinct languages, one in south Angola (Umbundu), the other in north Angola (Kimbundu).

Mediterranean Race. Most southerly of the three types into which Europeans of the present day have been divided. They are commonly supposed to have originated in Africa, where the Hamites are the modern representatives of the ancestral stock. Outlying members are the Indonesians, Dravidians, and Semites. The skull is long, and the hair dark and curly or ringlety, the beard full; skin colour varies from white to brown or blackish; the nose is usually large and narrow. In temperament Mediterranean man is quick-witted, excitable, and impulsive, but not always quite reliable.

Meithei. Dominant people of Manipur. They speak a Tibeto-Burman language of the Kuki-Chin type. Some are described as Mongolian, others as Caucasian in features. It is not uncommon to meet among girls a type with brownish black hair, brown eyes, fair complexions, straight noses, and rosy cheeks. Although the face is described as Mongolian, the Meithei are in some cases

distinctly long headed, while others show a head of medium type. They are mainly agricultural in their pursuits, but also trade, and it is to women that such work is entrusted. They have bazaars at convenient places by the roadside, where cloth, fish, etc., are sold. Women are comparatively uneducated, owing to the circulation of a fiction that there is a scarcity of women in England, whither educated Meitheis would be shipped off.

Melanesian. Oceanic negro of the Western Pacific. The physical type varies considerably, and some non-negro element must be present. The hair is at times curly or merely wavy, and the skin lighter than that of Papuans, chocolate, or even copper-coloured. Stature ranges from less than 5 ft. to nearly 6 ft. The skull is usually long, but is in places very short. The Melanesians include natives of the Solomon Islands, New Caledonia, the New Hebrides, Fiji, etc.

Menangkabau Malays. True Malays resident in the south-west highlands of Sumatra. They are Mahomedans, and probably recent immigrants, rather short in stature, and yellowish brown in colour, with black straight hair and at times the Mongoloid eye. They are physically not unlike the Chinese of Fukien.

Mendi. People of the east of Sierra Leone. They speak an aberrant language of the Mandingo group, and in physique are of medium stature, but strongly built. They make excellent carriers and hammock boys, are of a merry, light-hearted disposition, and are celebrated for their great secret society, Porro. The Mendi are probably the modern representatives of the Mane or Sumba, who invaded Sierra Leone by sea about the beginning of the sixteenth century, after having spent ten years on the way. They probably married women of Mandingo speech, but transmitted to their children a number of words of non-Mandingo origin. It is not known where they came from. They were deadly foes of the Temne tribe who dwelt to the west of them.

Mentawai Islanders. People who live off the coast of the Malay Peninsula. Their affinities are somewhat uncertain, but their own tradition says they came from Sumatra. They are described as yellowish brown with a tinge of red; one observer attributes to them light eyes.

Meo. Annamese pronunciation of a word pronounced Miao-tse by the Chinese. The Meo call themselves Mung, and say they came to Tong-king from China. They are short, with a relatively long body, have straight black hair, brown eyes, complexion almost white when it is not bronzed by exposure, and a straight nose. They are industrious and intelligent, fond of independence, brave and open. Maize is the chief food, but they eat rice when land suitable for its cultivation is available. Unlike many primitive peoples, they do not live in perpetual dread of evil spirits, and are held by neighbouring tribes to be regardless of dangers because they can turn into wild beasts.

Mexican. Name applied both to the European inhabitants of Mexico and to the descendants of the Aztecs who had dominated

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the country for some three hundred years when the European conquerors overthrew them.

Micronesians. Population of the Gilbert, Marshall, Caroline, and Marianne Islands. They may be regarded as Polynesians influenced by later migrations from the mainland of Asia and perhaps by an earlier stock of Papuan origin. They appear to be rather shorter than typical Polynesians, but have longer heads.

Mikir. People of Assam who call themselves Arleng, the name Mikir being given by the Assamese. They are not a tall people, though they are taller than the Khasi; the head is longish and the nose flat. They speak a Tibeto-Burman language intermediate in type between Bodo and Kuki-Chin. They seem to be homogeneous in type, owing, perhaps, to their exogamous customs producing inter-mixture between the different divisions. They differ from other hill tribes in their peaceable character which has earned for them, for at least two centuries, the reputation of being good subjects.

Minahassa. Malayo-Polynesian tribe of Celebes. They are strongly built, of medium height, with light brown skin of reddish tinge. Girls have red cheeks and lips, but in men the lips have a violet sheen. The eyes are brown, the hair is black and coarse, the nose broad, and the eye shows the Mongoloid fold. They were great head-hunters, but are now Christianised.

Mingrelians. Georgian people in the basin of the Rion, who are probably descended from the Colchians mentioned by Greek geographers. They are ignorant, lazy, and unenterprising, but strong and good-humoured. Many of them become porters in the towns.

Mishmi. People of the northern frontier of Assam, divided into Midu, Mithun, Taying, and Miju. They speak a Tibeto-Burman language of the north Assam type.

Mittu. Tribe of the area of the Sudan between the Rohl and Roah rivers, bordering on the Dinka in the north and the Azande in the south. They are dark coloured and physically weak. The women pierce and insert wooden plugs in both upper and lower lips.

Mixes. Tribe of Mexico. They live in the uplands, weave cloth in the pre-Columbian method of long strips, and make suspension bridges of lianas.

Mixtecs. Intellectual and progressive tribe of Mexico. They carry baskets with a head-band.

Mohawk. Most easterly Iroquois tribe of American Indians. They were twice nearly exterminated by the Algonquians, with whom they fought; then they obtained guns from the Dutch, and for fifty years played a great part in the Iroquois league. Then their numbers declined rapidly.

Mohegan or Mohican. Algonquian tribe of New England. Treacherous warriors, they fortified hill-tops with palisades and stockaded their villages, the houses of which were often 180 ft. long by 20 ft. wide.

Moi. Tribe of Indo-China. Of rather small stature, they are mostly long headed

with straight-set eyes, and therefore not Mongoloid in their affinities. Their skin is described as reddish; the nostrils and mouth are disproportionately large, and they are said to file their teeth; hence they are or were reputed to be cannibals. Some authorities describe them as timid, others as brave; they are indolent, simple, and confiding and lead a nomadic life.

Mojo. Indian tribe of Bolivia. They are an agricultural people, quiet, and well-behaved.

Mombutto. Tribe of the Kibali river, Nile-Welle watershed, not to be confused with the Mangbettu. They are strongly-built dwellers in the hills, with broad faces, blunt noses, and thick lips; they file the upper teeth.

Mongo. Bantu-speaking tribe of the great bend of the Congo, south of the Bangala. Sometimes regarded as a Balolo sub-tribe, they differ a good deal in type, some being described as a fine virile race of a high order of intelligence, while others are termed weakly, lean, and insignificant-looking. They were at one time notable traders and manufactured a kind of black pottery that was in great request.

Mongol. Group of tribes that includes the Kalmuck and Buriat. A wide extension is given to the terms Mongol and Mongoloid, but properly speaking the type is confined to a narrow area along the northern border of the Mongolian plateau. The Mongols leapt into prominence in the Middle Ages for a brief period under Jenghiz Khan, but their part in the racial history of Asia is obscure. The word "mong" means brave. The head is round and low and the nose broad, but even among the Kalmuck there is a type with a narrow nose.

Mongoloid. (1) Stock with two main branches (a) Mongolo-Tartar, or Mongols proper, including Sharra, Kalmuck, and Buriat; (b) Tibeto-Indo-Chinese, including the bulk of the populations of Further India, Indo-China, Himalayan peoples, Chinese and Tibetans; a sub-branch of Oceanic Mongols includes the peoples called better Proto-Malay from whom the present Malay are derived. The term Mongol was originally applied to nomads recruited from Turki and other tribes; it now often means all Asiatics with round heads and straight hair. They have a yellowish skin, and often oblique eyes. They are usually short, and though the cheekbones are prominent the face generally is flat. The plateau of Central Asia may be regarded as their centre of origin. (2) Group of people in India, Nepal, Assam, and Burma, of which the Kanet, Lepcha, Limbu, Murmi, Bodo, and the Burmese are representatives. They are short, with dark complexions, tinged with yellow; the hair is scanty, the head broad, with characteristic flat face and oblique eyes.

Mongolo - Dravidian. Group, also termed Bengali, found in Bengal and Orissa. In it are Tibeto-Burman elements mingled with Caucasian. The complexion is dark and the head noticeably broad.

Mon-Khmer Languages. Group of tongues spoken in south-east Asia. They are allied on the one side to the Munda languages

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of India, on the other to Polynesian, Melanesian, etc., and, more distantly to the Indo-Chinese languages. The group includes the languages of the Mekong; Mon, also called Talaing or Peguan, Annamese, etc; Khmer or Cambodian; Palaung - Wa, Chindwin, etc.; and Khasi, including Synteng, War, etc.

Montagnais. French name for an Algonquian-speaking tribe of the Mackenzie Group. Roaming from the south of Labrador nearly to the St. Lawrence, they are a timid people, but were inveterate foes of the Iroquois.

Montenegrius. Serbo-Croat people, whose name is derived from the Black Mountain, where they dwell.

Monumbo. Papuan - speaking people. They live in the neighbourhood of Potsdamhafen, in what was formerly German New Guinea.

Mopla or Mappilla. Hybrid Mahomedan people of the western coast of south India. Their numbers are increasing by the conversion of the lower caste natives. On the coast they are traders, in the interior cultivators; prosperous and successful in both. The head is of curious shape like a coconut, with high forehead and pointed crown, made more conspicuous by their custom of shaving the head. They are enterprising and industrious; some enlist in the army and prove themselves hardy and courageous. They appear to be unusually fertile; there is a case on record of a Mopla with seven wives, each of whom had presented him with seven sons, not to speak of a large consignment of daughters.

Moqui. Synonym of Hopi, derived from some foreign tongue.

Mordoff. Language of the Mordvins.

Mordvin. Finnic people of the Volga basin who long maintained their pagan religion. They are short headed and of medium stature, with hair that is chestnut or black, but never red; the eyes are often blue and sometimes oblique, and the face oval. They are a hard-working, thrifty people, among whom the father has comparatively little power over his children.

Moriori. Inhabitants of the Chatham Islands, eastward of New Zealand. They emigrated thither from New Zealand six or seven hundred years ago, and are a people of mixed type with long and short-headed elements in about equal numbers. It is quite likely that the long-headed group represents a Caucasian element, for it is generally agreed that a people of this type was prominent in India some thousands of years ago, and India or Further India is the natural jumping-off place for those who went forth into the watery wastes of Oceania. The short-headed people are of the same type as was prominent in the western part of Polynesia and must have come from there; passing, probably, through Micronesia on their way from the Asiatic continent to western Polynesia.

Moros. Round-headed Philippine people of Mindanao and the Sulu Archipelago, so called by the Spaniards because of their dark complexion. They are below medium height,

but are taller than the Ifugao, Igorot, etc.; the type resembles that of the Menankabau Malay of Sumatra. They are said to be the most faithful and intelligent people of the Philippines. Their real name is Magindano.

Mosquito. Properly Miskito, an Indian tribe of the eastern shore of Nicaragua.

Mossi. Tribe of the Volta group in the great bend of the Niger. The language is called Mole.

Mpongwe. Bantu-speaking people of the Gabun area, not to be confused with the Pangwe, the name they apply to the Fang of the same neighbourhood. The language of the Mpongwe is allied to that of the Galoa. Their real name seems to be Abuka.

Mumuye. Fula name of a tribe of the northern provinces of Nigeria, which calls itself Fungun or Zagum. They are allied to the Waka, Yakoko, Zinna, etc., all of them south of the Benue river. They are an agricultural people, whose staple food is yams, but cattle are also kept, though they give no milk. They put a stone over the grave, without filling it in and later remove the skull and carry it in a pot to its resting-place in the village. They speak a language of the Adamaua group.

Munda Languages. Group of languages of Hindustan shown to be related to the Mon-Khmer and Austronesian families. It includes Mundari, Ho, Santal, Kurku, etc., and was at one time called Kolarian.

Mundurucu. South American tribe of the Tapajos.

Munshi. Tribe of the northern provinces of Nigeria, south of the Benue, whose proper name appears to be Tivi. Said to number about 350,000, they speak a semi-Bantu language of the Nigerian group, are of medium stature but muscular, unusually black in colour, and the men grow beards of some length, which they plait into three or more strands. They use hollow wooden drums for sending messages. They are a warlike tribe, hostile to the white man, and excellent hunters and farmers. They are confirmed cannibals, but by no means repulsive in appearance.

Murut. Tribe of the Kalamantan group, Borneo. They live in long communal houses built on the banks of rivers, and are mainly long headed, but there is a considerable brachycephalic element.

Muskogee. Group of tribes in the south-east of the United States, including Choctaw, Creeks, etc., who were transferred to Oklahoma; they seem to be mostly round-headed, but the nose varies in breadth.

Mwamba. Language of the Bawanda of British Central Africa, nearly related to the Nkonde.

Naga. Number of tribes of the hill country south of the Brahmaputra, including the Angami, Lhota, Ao, Sema Naga, etc. The languages are of the Assamese-Burmese type. The skull is of medium length and the average varies for the different tribes, the Kezami Naga being quite long headed. He is tall, from 5 ft. 9 in. to 6 ft., and has great powers of endurance, carrying a 60 lb. load with ease with a forehead sling. The facial type varies from one with flattened

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nose and oblique eyes to one with almost Caucasian traits; the eye is brown, the hair reddish in childhood, but always black in later life, is wavy or even curly. The skin is fair and ruddy cheeks may be seen, accompanied at times by freckles. The people are intelligent and readily assimilate novelties such as vaccination; but they are in no hurry to adopt new manners from love of novelty. They are independent, frank, honest, hospitable, genial, and very loyal, but given to exaggeration.

Nago. See Yoruba.

Nahua Area. District of Central America inhabited by tribes descended from the Maya, Aztec, and other peoples civilized before the discovery of America. They had extensive agriculture (maize, beans, etc.), spun fine cotton, used large canoes, picture writing, etc. Their descendants fall far short of the old standard, for the Maya culture was confined to the priests, and, with the Aztec culture, passed into oblivion at the Spanish conquest.

Nandi. East African people living near Mount Elgon. Of apparently mixed origin and related to the Masai, Turkana, etc., with negro, Masai, and pygmy elements, possibly also Galla, they are said to be nearly related in language to the Bari. They are hardy mountaineers and skilful warriors who refused access to strangers; but they cannot have resided in their present country for many generations, for before them came an agricultural people who made use of irrigation. They were probably hunters originally, but they have taken to cultivating the ground; men clear the land and then all the work is done by women. The chief occupation of the men and big boys is cattle herding, and the bulk of the stock live on the pastures away from their owners' homes. The Nandi are classed with the Niloto-Hamitic tribes, but are in physical type much nearer the Baganda.

Napo. Geographical designation for many distinct tribes of the River Napo, such as the Orejones, who take their name from the large wooden studs worn in their ears. There are no individual houses in this area; one large circular dwelling, ten yards high and sixty yards or more in circumference, lodges the whole group, which moves on to another residence when, after two or three years, the old one becomes ruinous.

Nascopies or Nascapees. Algonquian tribe of Labrador, who call themselves Nanenot, "true men." Their accepted name is a term of reproach applied by the Montagnais.

Natchez. Muskogian tribe of the Lower Mississippi who worshipped the sun.

Nayar. Originally a member of a military body, but now of a caste including a number of occupations on the Malabar coast of south India. They are said to have practised polyandry until within recent times, but though marriage is still dissoluble at will and descent is reckoned through the mother, a woman is now restricted to one husband. As a class the Nayars are the best educated and most advanced of all communities in Malabar, and are the equals intellectually of the Brahmans of the east coast.

Negrillo. Woolly-haired pygmy of the equatorial forests of Africa. The skin colour is reddish or yellowish brown and the hair rusty brown, sometimes very dark. In stature they vary from 4 ft. 4 in. to 4 ft. 9 in.; unlike the typical negro, they have thin lips. They are nomadic hunters without domestic animals and rely on exchange with negro tribes for agricultural products.

Negrito. Term covering the pygmy woolly-haired black peoples outside Africa, such as the Andamanese, Semang, Aetas. In stature they fall short of 5 ft., and the skin colour varies from sooty to dark chocolate brown. The head is medium or round, and it is not uncommon to find the nose much sunken at the root, a feature shared with many Australian aborigines.

Negro. Dark-skinned, woolly-haired inhabitants of west and central Africa, including the negro proper, the Nilote, and Bantu-speaking peoples. The hair is almost invariably black, but red hair is found sporadically; the skin colour is never quite black, but varies from dark chocolate to yellowish-brown within the same tribe; the height varies, but probably the average is about 5 ft. 4 in. The head is generally long, but in many tribes there is an admixture of a round-headed type. Some of the Bantu tribes are pastoral, but the West African negro depends on agriculture, though he keeps goats, sheep, fowls, and sometimes cattle; near important rivers fish is largely used as food. Under European influence the negro is often lazy, but in unsophisticated tribes he does not shirk the laborious tasks of agriculture where the only tool is a hoe.

Neo-Siberians. Tribes of central Asiatic origin that have been resident in Siberia so long and have become so hybridised as to call for a generic name. They include tribes formerly called Ural-Altaian or Turanian as well as Finnic tribes like the Ostyak (in part) and the Vogul, the Samoyeds, Mongolic, and Tungusic tribes, and some Turkic, the most important being the Yakut. There is, however, considerable diversity of physical type.

Netherlands or Low Countries. Kingdoms of Holland and Belgium, in which are spoken Frisian, Dutch, Flemish, and Walloon. The population falls into two sections: one, inhabiting the Ardennes plateau and some of the coastal parts of Holland, is markedly short headed and dark; those of the plains of Flanders and most of Holland, on the other hand, are longer-headed and fair in type; but even in Friesland there are quite a number of round-headed folk of the same type as we find on the coast of Scotland and southern Norway, who differ from the central European round heads in having a head that is low in proportion to its length. This type seems to have persisted since Neolithic times, more than four thousand years ago. They were, however, probably reinforced at the time of the great tribal migrations of the sixth century by central Europeans of another type. At this period there were quite a number of Frankish long heads in south Belgium as well as in Friesland; a different type predominated among the

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women, who were of the type of folk that lived in the Belgian uplands in the Iron Age; no doubt the invaders did not hesitate to kill off the males and take the females as wives. This Teutonic invasion produced little lasting effect in the south of Belgium; farther north, in the open lowlands, both the physical type and the language give evidence of the invasion; in the Dutch coastal regions the type has been less affected, but the language is the same as that of the rest of the country.

Newars. People of Nepal. They are of mixed origin, with possibly Mongol and south Indian relationships. Their language, which resembles Tibetan, is called Gubhaijins.

Ngombe. Bantu-speaking people of the central Congo, with probably some admixture of pygmy blood. The word means, perhaps, "bush people."

Nigerian Semi-Bantu. Group of Sudanic languages, apparently of considerable size, including Kamuku, Kamberi, Yeskwa, Munshi, etc.

Nilotic Languages. Of these there are two groups; the Niloto-Hamitic and the Niloto-Sudanic, the latter forming a subgroup of the eastern Sudanic languages.

Niloto-Sudanic Languages. Group of the eastern Sudanic languages. It includes Mittu, Madi, Abukaya, Luba, Wira, Lendu, Moru; the Shilluk stock; Dinka and Nuer.

Nordic Race. Fair, long-headed race, possibly of comparatively recent origin, whose typical representatives are found in north Europe, e.g. Scandinavians. With this race have also been classed Thracians, Kurds, Afghans, some Persians, Dards, etc. The complexion is ruddy and the eyes are often blue; in stature Nordic man surpasses the Mediterraneans and Alpines. Temperamentally he differs widely from the other two races; in Europe he is steadfast, energetic, reliable, and somewhat stolid.

Norwegians. Inhabitants of Norway, who speak a language of the Scandinavian section of Teutonic. We know little of changes in the population of Norway, but history tells of the exploits of the Vikings or Norsemen who raided and sometimes invaded the lands that offered promise of plunder, including the British Isles, France, and more remote shores. Norsemen colonised Iceland and settled colonists on the inhospitable coasts of Greenland, and there is reason to suppose that they sailed south of Labrador and landed in New England not long after without, however, effecting any permanent lodgment. In medieval times and in our own days Norway, the west coast excepted, represents one of the chief centres of the Nordic race, characterised by tall stature, a fair complexion, and a long head. If the Viking was a typical Nordic man, it seems as if the type has changed in the last thousand years, as it has over the greater part of Europe.

Nosu. People of south-west China, probably a Lolo tribe.

Nuaroak. Group of South American tribes usually called Arawak.

Nuba. Mixed people of Kordofan. Three types are readily distinguishable, negro, Hamitic, and Bantoid (i.e., one resembling

in appearance the north-eastern Bantu of Uganda). They lie west of the true Nilotes and have a considerable short-headed element, but the decrease in stature that might accompany this is counter-balanced by the Hamitic element.

Nupe. Tribe of the Middle Niger. Formerly they were notorious slave-raiders. Their language gives its name to a group of negro languages, including Gbari, Jukun, Igbirra.

Nyanja, Anyanja or Mang'anja. People of Nyasaland. Related to the Makalanga, they are of medium stature, with long heads. There is much difference between river and hill people, the latter being of poorer physique, while the so-called Angoni of the Upper Shire, really conquered Anyanja, are small, wiry men, usually rather dark.

Nyika or Wanyika. Group of tribes in the neighbourhood of the Tana river, including the Wagirama, the Wadigo, etc. The name is also applied to a quite distinct group north-west of Nyasa. The word "nyika" means wilderness.

Ojibwa or Chippewa. Large American-Indian tribe of Algonquian speech. They were formerly located near Lakes Huron and Superior, and still number 30,000. They were expert canoeists and lived largely on fish; their wigwams were of birch bark or grass mats; they believed in manito, objects endowed with a mysterious power, and regarded dreams as revelations.

Ona. Branch of the Patagonian Tehuelche, or Chuelche, now resident in the east of Tierra del Fuego.

Onaida. Tribe of the Iroquois confederation, formerly resident in New York, where a few hundred of them are still to be found. In olden times they were reputed to be cruel, cunning, and prone to bloodshed.

Onondaga. Important Iroquois tribe formerly resident in New York, where a few still remain. There are nine clans in Canada on Grand River reserve, which they received in recognition of their support of the British in the war of 1812-14.

Orang Bukit or Land People. Generic term for the ruder inland pre-Malayan peoples of the Malay Peninsula, Borneo, etc.

Orang Darat. Aborigines of Billiton, Dutch East Indies. They are, perhaps, akin to the Battas.

Orang Ulu. Malay name of a wild tribe of Sumatra, who live on anything that comes to hand and do not practise agriculture.

Orang Sekah. Malayan boat people of Billiton.

Orejone. See Napo.

Oriya. Language of Orissa, allied to Bengali, Bihari, and Assamese.

Ossetes. Foreign name of a people of the Caucasus who call themselves Iroi, Tuait, and Digor, without any common appellation for the whole people. The language is Indo-European, but not Iranian, and is not related to that of any other Caucasus people. Blond hair and blue eyes are common among them, and they salute by removing the hat—a form not practised by any other Caucasus people. The men are tall and strong, but leave all work to the women. The head is shortish, and they seem

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to be of mixed origin ; some have Mongoloid eyes, but they are, as a rule, blond with some blue eyes. They are physically inferior to other Caucasus peoples, but dominated them by force of character. They were at one time notorious for brigandage.

Ostyak. (1) Palaeo-Siberian tribe on the lower Yenisei; (2) Finno-Ugrian tribe of the Obi.

Otomi. People of Mexico. There are two distinct types, one tall, yellow, with oblique eyes; the other small, dark, with straight eyes, which are specially common among women. Men wear pigtailed. They use two kinds of granary, one on posts, the other with sticks in cobwork. They are a somewhat stupid people and despised accordingly.

Ottawa. Algonquian tribe noted as traders, whence their name. They were originally a rude people, and went unclothed, but when they took to agriculture they became more civilized.

Ova-Herero. Tribe of south-west Africa, speaking Bantu. They are known to the Hottentot tribes as Damara.

Ovambo or Ovampo. Bantu-speaking tribe of Damaraland.

Padaung. People of Burma. They are remarkable for the amount of brass wire worn as ornaments by the women; they begin with five coils, as thick as the little finger, on the neck, and add more as the neck stretches, till as many as twenty-one are reached weighing 80 lb.

Pahari. Language of the lower Himalayas, Indo-Aryan of the Inner sub-Branch. It includes Khas-Kura or Nepalese, etc. The people seem to be descended from the Khasa of Pliny and other ancient writers. The Khasa hailed from central Asia, and were related to the Pisacha or cannibals of Indian writers; the Gurjara joined the Khasa some thirteen hundred years ago and influenced the language, which is allied to Rajasthani.

Paiwan. Group of uncivilized tribes of the extreme south of Formosa. In their ears they wear a circular piece of wood about an inch in diameter; they were once great head-hunters and preserve their trophies in stone boxes specially made for the purpose.

Palaeo-Siberian. Group name of the most ancient Siberian stock. Formerly called Palaeasiatic, they include the Chukchi, Koryak, Kamchadal, Ainu, Gilyak, Eskimo, and other peoples. It was formerly an accepted view that they represent ancient peoples driven back by later comers to the north-east of the continent; but there are grounds for arguing that they are related physically and culturally with the natives of north-west America, probably in respect of language also, and that they represent a recent backwash, not the primitive stock from which the American tribes issued. It must, however, be noted that the group seems to contain elements of very diverse origins, for while the Eskimo are very long headed, the Gilyak and other tribes are round headed. Generally speaking, they are peoples with flat faces, prominent cheek-bones, oblique eyes, yellowish-brown colour, lank hair, and sparse beard.

Palaung. People of Burma. Speaking a Mon-Khmer tongue and allied to the Wa,

they live on the Upper and Middle Mekong. They are a peaceable and industrious but uncouth and hypocritical people, short and sturdily built, with fair skins and eyes, grey or light brown being not uncommon. They have no facial resemblance to the Mon.

Papuans. Inhabitants of New Guinea other than recent Melanesian immigrants and pygmies, together with the Louisiade Islanders, and many Malaysian islands westwards from New Guinea as far as Flores. True Papuans appear to be dominant in the Aru group and perhaps in Flores; a hybrid type in Timor, the Kei group, Ceram, etc. The hair is black, frizzly and mop-like, but the beard is scanty or absent; the skin is deep chocolate-brown. There is a wide range in stature, and the skull is also variable, extremely long or, in areas of mixture, short. In temperament the Papuan is excitable and imaginative; he is not unintelligent. Although he reckons as an Oceanic negro, it must be remembered that his nose is large, straight, and generally aquiline, but blunt and with wide nostrils; it therefore departs considerably from the type of negro nose found in Africa.

Papuanian. General term for Oceanic negroes, including both Papuan and Melanesian, together with negritos and Tasmanians.

Papuo-Melanesian. Name given to the mixed peoples of the eastern peninsula of New Guinea and the islands beyond, who have been influenced by a relatively late Melanesian backwash. They are smaller and lighter-coloured than the true Papuan. The head is not so high, but brow ridges are more prominent, while the forehead is usually rounded and not retreating. Skin colour varies from light yellow to dark bronze, and for some obscure reason the lightest shades are always found among the women. The nose is generally smaller than in the Papuan, who has what is often called the Jewish type—long, stout, and arched.

Parsee. Originally a synonym for Persian but now the name of a religious sect, worshippers of the sun.

Pasuma. Sumatran tribe south of the Korinchi. They have, perhaps, been subjected to Javanese influence.

Pawnee. Tribe of Plains Indians speaking a Caddoan tongue who dressed the scalp-lock with grease and fat so that it stood up like a horn, whence their name. Religious rites, including human sacrifice, were observed in connexion with the cultivation of maize, and the morning and evening star were important in their beliefs.

Pepo or Pepowan. Name applied by the Chinese to the uncivilized tribes of the western plains of Formosa.

Permiak. Eastern Finnic tribe in the neighbourhood of Perm. They were originally on the Arctic seaboard, where Samoyed have now replaced them, for King Alfred speaks of Beorma, the Biarmians of the Norsemen. They are now much mixed with Russians.

Pigmies. Alternative spelling of Pygmies (q.v.).

Pisacha. Non-Sanskritic Indo-Aryan languages.

Plains Indians. Group of American tribes, originally dependent largely on the

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bison for food and clothing. Famous as workers in skins, they lacked basketry and pottery. They had their habitat in the plains west of the Mississippi. They took to the horse in historic times. The typical dwelling was the tipi, a tripod of poles covered with birch-bark or bison skin. Canoes were unknown, and they did not fish. The Sun Dance was a famous ceremony.

Plateau Tribes. Indians living in the interior of British Columbia. They make great use of salmon, deer, roots, and berries as food; their winter houses are half underground; highly developed basketry, but no pottery; clothing usually of deerskin, with skin caps for men, basket caps for women. The dog is used as a pack animal, but canoes are of little importance.

Poles. Inhabitants of Poland, speaking a language of the western sub-group of Slavonic languages. It is a matter of dispute what the original Slav type was. The matter is complicated by the fact that by the fifteenth century Poland was occupied by a people as round headed as that of Russia. In the present day there is in Poland a predominance of round heads with a strong element of people with heads of medium length in the north and north-west, where is found also the darker type; difference of stature goes in general with difference in social status, the peasant being short. In the Pinsk marshes is found a type with straight, light yellow, or flaxen hair with blue eyes, square cut face, and nose frequently turned up. This has been regarded as a distinct race by some authorities.

Polynesian. Mixed stock speaking Austro-nesian tongues, often with an underlying Melanesian stratum. It has been supposed that the Proto-Polynesian stock was Indonesian mixed with Proto-Malayan, and, drifting into the western Pacific, it imposed on the Oceanic negroes now known as Melanesians their language and some elements of culture. Later migrations colonised the east Pacific, possibly from Samoa. The typical Polynesian is tall, with a head usually long or medium, black straight or wavy hair, and light brown complexion. They are capable seamen, but the huge canoes of former times are no longer in use. They are on the whole indolent save where, as in the case of the Maori, the climate has favoured a more energetic type. They are dependent in most cases on agriculture. An analysis of their culture shows that more than one stream of migration has gone to make up the population of these scattered islets.

Portuguese. Inhabitants of Portugal who speak, together with the Galego of north-west Spain, a tongue belonging to the Romance sub-group of European languages. In general the population of Portugal is composed of the same elements as that of Spain, but the average skull is considerably longer, as there seem to be no pockets of round heads; the type is, however, by no means uniform, as a negroid skull is found in mountainous areas.

Prakrit. Non-Sanskritic language of the Indo-Aryan group, including Bengali, Hindi, and Hindustani, Punjabi, Gujarati, Marathi, Oriya, Sindhi, etc.

Pre-Dravidian. Name given to certain jungle tribes of India, the Sakai of Malaysia, the main element in the Australian aborigines, the Toala of Celebes, etc. The hair is wavy or curly and usually black, the skin colour dark brown, the skull very long (Vedda) or rather broad (Toala). As a rule these tribes have not advanced to the point of becoming cultivators of the ground.

Pschaws. Georgian people, taller and slenderer than the Grusinian and darkish in complexion, but often with grey or blue eyes. The face is rather sharp, but they are a dignified people, though lively in gesticulation.

Punan. Mild, unwarlike jungle tribe of Borneo, not unlike the Ukits.

Punjabi. Indo-Aryan tongue, spoken by the Sikhs and others.

Pygmies. Negrito of central Africa and the negrito of the Malay Peninsula, New Guinea, etc. It seems certain that these people are of mixed origin, for there is great variation in the physical characters of negritos. The negrito element among the Mafulu of New Guinea is dark sooty brown in complexion, while the Tapiro are at times yellow; the hair of the former is usually brown or black, but sometimes so light that it would not be termed dark in Europe. The negrito group is imperfectly known and scattered among Central African Bantu-speaking tribes; they are of very primitive culture, and depend wholly on hunting, but obtain other products by exchange from surrounding tribes, whose languages they usually speak. They are of very short stature, from 4 ft. 3 in. upwards, and differ from the negro in having a reddish-yellow skin and somewhat hairy body. Their noses are flat, but the skull is mainly of non-negroid type, being distinctly short, though in some groups long heads are in a majority, and it seems probable that there are in reality two pygmy types. It is probable that they are pre-negro, but practically nothing is known of a real pygmy language. They do not appear to be related to the Bushman, and differ from him especially in the strong projection of the lower part of the face.

Quiche. Tribe of the centre of Guatemala. They are rather below middle size, of yellow brown to copper in colour, with round full faces of mild expression. The eyes are black and small, with the outer angle turned upwards; the head is described as slightly conical. They are essentially agricultural.

Quichua. Indian tribe of Bolivia. They were ruled at the time of the discovery of America by the Inca, whose dominion spread over a wide area in Ecuador, Peru, Chile, etc. They are a short thick-set people, with heads of a rather striking shape, due to the custom of deforming them, which is still practised as it was in the days of the Inca. They are sometimes called Charca and are readily distinguished according to some authorities from the Aymara, as their features are less rugged and their character is gentle and more submissive. In Potosi they still dress as they did in the days of the Spanish conquest. They build huts of a distinctive character, grouped by fours, with a wall surrounding

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each group. They are of a rich olive brown, neither coppery nor yellow, heavily built, with broad shoulders and have large lungs, owing to the altitude at which they live. The head is long, compressed at the side with a bulging but somewhat retreating forehead. The face is large, round rather than oval, the nose long and aquiline and the chin short. Their faces are serious and rather sad; they are sociable, obedient, industrious and discreet, not to say secretive, of a hospitable nature and good to their children.

Quitu. Older of the two principal tribes of Ecuador, perhaps of Quichua origin.

Rajput. Tribe or caste of north India which claims to represent the Kshatriya of classical tradition. The pure-blooded Rajput delights in endless genealogies and ranks mankind according to descent; he has an exaggerated idea of the importance of ceremonial purity and a passion for field sports. Although they are supposed to be of one blood, the group seems to include many whose only title is the possession of land. But an infinity of social distinctions limits the choice of a wife; a man may not give his daughter in marriage to a man of a sept that stands lower than his own, and endeavours to marry her above her own position, but a man of a higher sept may take a wife from a lower one; the result of this is a superfluity of women in the higher septs which enormously increases the expense of finding a husband and encourages infanticide. In religion they are Hindus and employ Brahmans for religious and ceremonial purposes.

Romansch. Dialect of the Upper Inn and Upper Rhine, spoken in the Engadine.

Romance Languages. Tongues derived from Latin, including Languedoil (north French), Languedoc-Catalan (south French and eastern Spanish), Spanish, Portuguese-Galego, Italian, Romansch-Ladino and Rumanian.

Ronga. Tribe of south-east Africa, sometimes called Tonga.

Ruanda or Waruanda. One of the four privileged classes of the Batussi, not to be confused with the Warundi.

Rumanian. Inhabitants of Rumania, who speak a language of the Romance sub-group of Italo-Celtic tongues and claim descent from the Roman colonists of Dacia. If that account of their origin is the true one they have been subject to great vicissitudes, for the Goths and Mongolo-Turki peoples no less than the Slavs swept clean the area now occupied by Rumanian-speaking peoples, who must have been driven southwards and then at the break-up of the Eastern Empire forced northwards again to their former seat. The language has a somewhat composite character. Moreover, they seem to have been at the outset nomadic in their tendencies—a strange life for the descendants of Roman colonists. At present, therefore, their early history is shrouded in mystery. There is little information as to the physical characteristics of this people either for early or later times; they seem to be of the Alpine type in Moldavia, but this feature diminishes in the mountainous area of Transylvania and in Wallachia.

Rumanian. Language of the Rumanians and of the Armani (Aramani, i.e., Romans)

of Macedonia, who are nicknamed Tsintsars and Kutz-Vlachs. It is fundamentally Neo-Latin, but embodies Albanian and Slav elements.

Russians. The great mass of the population of Russia, with the exception of the Finno-Ugrian peoples. The Russian language belongs to the Slavonic group of Aryan speech. Russians fall into three main groups, all of which are of the Alpine type: Great Russians in the north, east, and centre; Little Russians, also called Ukrainians or Ruthenians, in the south; and White Russians in the west. The name Ruthenian is chiefly applied to the Slav of Galicia and the Bukovina, of whom the names Gorales, Huzules, etc., are also used. It seems likely that in the north of Russia, at any rate, the Lapp preceded the Finn and the Finn came before the Slav, whose expansion can be dated to the period between the sixth and twelfth centuries.

The people of Russia were, a thousand years ago, in the main dolichocephalic or long headed; in a few centuries there was a complete transformation and round heads were everywhere in a large majority; yet no one can say how this revolutionary change came about. It is even a matter of dispute whether the original Slavic type was long or round headed. For two hundred years the Tartar held the land in subjection; and the Tartar is of Mongoloid type, round headed; perhaps he may have had something to do with the change; but, unfortunately for this guess, the Mongoloid type hardly appears at all in the north and central Slavs. The Tartar theory may, however, hold good for the Ukraine, for in Kiev the round-headed type, some time after the sixth century, changed from the Alpine type to the Mongoloid type plus another constant element.

At the present day in Russia the people are mostly round headed; but in the Volga-Don area the head is of a middle type; this seems to point to Finnic influence, by intermarriage with Cheremiss, Mordvin, etc. A second similar area is that of the White Russians and most of Poland. Light eyes, especially towards the Baltic, are more numerous than dark; dark hair, on the other hand, is more frequent and darkness increases towards the south.

Ruthenes or Ruthenians. Slav people identical with the Ukrainians or Little Russians.

Sailau. Ruling class of the Lushai, whose name was at first used as that of the whole people.

Sakai or Senoi. Jungle people of the Malay Peninsula, assigned to the Pre-Dravidian stock. They stand about 5 ft. and have wavy hair, black with a reddish tinge, a broadish face and head, and a low, broad nose. They are largely nomadic and practise only a very primitive kind of agriculture, with the digging stick as their usual implement. As a refuge from wild beasts they sometimes build their huts in trees, but they also make square huts on the ground. As clothing they had formerly a garment of bark cloth, and, like the Semang, they make fringed girdles of a black thread-like fungus. They use the blow-gun, but

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have no canoes. Much of their food consists of jungle products. They appear to have only family property.

Sakalava. Tribe of western Madagascar. The name is taken from a small tribe of conquerors that lived on the River Sakalava. The Sakalava of to-day are made up of a number of different tribes and are regarded as falling into only two sub-tribes. They are dark-skinned, with long, frizzly hair, live on the plains in a relatively warm climate, and are more dependent on manioc than on rice.

Salish. Tribe of Plateau Indians in British Columbia. They are often known as Flatheads because, unlike surrounding peoples, they left their heads flat on top. War, slavery and the potlatch (a ceremonial distribution of gifts) were regular institutions among them.

Samaritans. Predominantly long-headed people of Samaria. They are tall of stature and show a large proportion of "Semitic" noses. In the hinterland of Palestine is found a strongly round-headed type, from which it is clear that they are of mixed origin.

Samoyed. Neo-Siberian tribe of the Arctic regions on both sides of the Urals. They and the Lapps, who are akin to them, are the only true nomads to be found in Europe. They are a sociable and laughter-loving people, of short stature and Mongoloid appearance. A Ugrian people, their name is a compound of *suoma*, a word of doubtful meaning, which enters into the name of the Finns (*Suomalaiset*). Their centre of origin was on the head waters of the Yenisei, whence they drifted northwards to the Arctic Ocean, and then westwards into Russia. They are a pastoral people with herds of domesticated reindeer on whose milk and flesh they live.

Santali. Dialect of Kherwali, one of the Munda languages which form part of the Austric family and are remotely allied to Mon-Khmer, Polynesian, etc., and still more remotely to the Indo-Chinese languages.

Sara. Important tribe near the Shari in the French Congo territory. They have receding foreheads, long, rather pointed noses and small eyes. They are a timid people who were much raided by Baghirmi, but are good and industrious farmers, men and women working together in the fields. They are called Kurdi by the Baghirmi.

Sarcee or Sarsi. American-Indian tribe of the Athapascan stock whose name is said to be derived from Siksika "sa arsi," not good. They were associated with this tribe at a remote period and their culture has been modified accordingly.

Sarts. Mixed people of Turkistan. In them are combined Iranian and Turkic elements, namely, the Tajiks and the Uzbeks; in physical type they resemble the former. They are successful cultivators of the earth, but their main occupation is commerce. They are Sunnite Mahomedans, and keep their women more strictly secluded than any other Turkic tribe. Their educational standard is not very high, and their idea of the world is that it is a plain surrounded by mountains. The name Sart is sometimes applied to the settled Kirghiz. The Sarts of Kulja are known as Taranchi.

Sasak. Aboriginal inhabitants of Lombok, Sunda Islands, which they call Sasak. They are Mahomedans, and quite distinct from the Hindu Balinese who conquered them early in the nineteenth century.

Scots or Scotch. In a general sense, the inhabitants of Scotland, almost Scandinavian in the far north, the Gaelic-speaking but probably pre-Celtic Highlander in the centre, and the Lowland Scot, probably Teutonic in the main. The prehistoric Picts of Galloway were overrun by a people known as Scots, who arrived from Ireland in historic times and established the Gaelic realm of Argyll. Other Picts, possibly different from those of Galloway, as they were red-haired, inhabited Buchan and the country to the south. A portion of the British kingdom of Strathclyde and of the Angle realm of Bernicia passed into the power of Scotland in the time of William Rufus; but it is by no means clear how the mass of the population was made up at that time. The English language spread gradually into Strathclyde and northward as far as Buchan.

Scythian. Supposed element in the population of India. It has been suggested that they were "Turanians," Iranians, Slavs, Germans, Mongols, etc.; the name seems to indicate a political unit of very mixed origin.

Scytho-Dravidian. Group of western India, including the Maratha Brahmans, Kunbi, and Coorgs. They are of medium stature, fair complexion, and broad head. It has been objected that the name of the group is ill-chosen, as there is insufficient evidence of Scythian immigration; moreover, the name Scythian does not bear a strictly defined meaning.

Sea Dyak or Iban. Proto-Malay people, originally resident in Sarawak, whence they have spread inland. As the Malays proper must have reached Borneo some five centuries ago, it seems that the Iban migration is earlier than this. They are short and have broader heads than other tribes, and their darker complexion contrasts with the cinnamon shade of the inland tribes, with whom they share their typical long black, slightly wavy hair. They prefer low land, and grow swamp rice, but also cultivate maize, sugarcane, etc. They are essentially agricultural, but as a former coast people devoted to raiding; they are warlike and addicted to head-hunting, and the Malay pirates gained their assistance by assigning to them as their share of the booty the heads of the slain.

Selung. Sea gypsies of Mergui, on the south coast of Burma, also called Mawken. Their language is supposed to be an archaic type of Indonesian. They spend their whole life upon the sea, living in dug-outs from 18 ft. to 30 ft. long, with a freeboard of 2 ft. or 3 ft. only. They live largely on fish, but exchange some of their produce for rice. During the heavy rains they go ashore and camp in temporary huts, but seldom stay more than a week in one spot.

Semang. Negrito people of the Malay Peninsula, also known as Pangan, Uday, Mandi, etc. The hair is short, black, and woolly, and the skin colour dark chocolate brown approximating to a glossy black, at times with a

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reddish tinge. They seem to stand about 5 ft. high. The nose is short and flattened, remarkable for its great breadth, which is indeed greater than the length in some cases. The lips are thick and the cheek-bones are broad. They are a nomadic people, living by collecting wild fruits and by hunting; very often they remain no more than three days in a place, but a few have taken to agriculture. They have no canoes, but drift down stream on rafts in case of need. Their faculties are developed mainly in the direction of the search for food and escape from their enemies; if they are hard pressed they will, it is said, stretch rattan ropes from branch to branch and pass over them when the distance is too great for a leap.

Semi-Bantu. Section of Sudanic languages which come near to Bantu in respect of syntax, but differ from it in the roots with which its vocabulary is connected. It uses either prefixes or suffixes, where Bantu uses prefixes alone. It includes the following groups: Coast and Senegal, Volta, Togoland, and Nigerian, and the Adamaua group of pre-Semi-Bantu also belongs to it. The Semi-Bantu languages stretch in a broad band, generally speaking, between the West Sudanic and the Central zones.

Semite. Term that is to-day almost synonymous with Arab, but is commonly applied to the Jews, who are, however, a mixed people. The typical Semite has a long head and a narrow, straight nose, with jet-black hair and regular features. From their original home in south-west Asia they have wandered both eastwards and westwards, especially into north Africa, where they found a kindred people, the Hamite.

Seneca. North American tribe whose name means "place of the stone," an anglicised atom from the Dutch of the Mohegan form of the Iroquois name, Oneida. The Iroquois tribes were second to none in statesmanship and military organization; cruel in war they burnt alive the women and infant prisoners; they were, however, normally kind and affectionate, full of sympathy for kinsmen in distress; their wars were primarily to secure their independence, and the Iroquois league was formed to prevent shedding of kindred blood and to promote peace. They were sedentary and agricultural, but built strong wooden castles of logs for defence.

Senufo. Important group of tribes, also known as Siena, south-west of the Volta group in the hinterland of Ivory Coast.

Serbs. South Slavonic people which crossed the Danube from the Carpathian lands some twelve hundred years ago. Included were also some Sorb (Wend) tribes from the Elbe, and on the Lower Danube were the Severenses or seven nations, also Slavs, so that the whole of the area from the Danube to the Mediterranean—some parts of Albania and districts near Constantinople excepted—became Slavonic. The Serbs are allied to the Croats.

Seri. American Indian tribe of the Californian coast, whose own name for themselves is Kun-kaak, or Knike. They are of splendid physique, the men standing about 6 ft. on an average, and the women 5 ft. 9 in. In colour they are bronze-black, and the hair jet-black

and long, growing tawny towards the tips. They are habitual rovers of incredible fleetness, outstripping a horseman, even when they are laden with looted meat, and are accustomed to chase birds on the wing. They have practically no tools, preferring teeth and nails. They are even more hostile to other Indians than to white men.

Shan. Southern Mongol people of Burma, China, etc. They speak a Siamese-Chinese language of the Tai group; Tai is, in fact, the Shan name for themselves, and means "noble," or "free." They first appear in history in Yunnan, south-west China, and two thousand years ago they began to enter Burma in small numbers; some five hundred years later they peopled the Shan States, to be forced westwards in the thirteenth century by the Mongols. They are generally of finer physique than either the Chinese or the Siamese, and lighter in colour than the latter. The head is finer than that of the Chinese, with horizontal, dark eyes and straight nose, with an expression recalling rather a Caucasian than a Mongolic people. They have everywhere kept their language comparatively unchanged; it contains less than 2,000 monosyllabic words, but each such word is modified by musical tones in such a way that the vocabulary is multiplied by five. They have four different kinds of writing, due to remote Hindu influence by Brahman and Buddhist missionaries, and this, too, has contributed to preserve their language from change. It is possible that there is a considerable Shan element both in the Chinese people and in the language. They are usually fairer than the Siamese and Burmese, and rather taller; the nose is small, rather than flat. In character they are mild and good-humoured, very abstemious as regards both alcohol and tobacco. Like the Burmese, they tattoo, and probably borrowed the custom from their neighbours. They are generous and hospitable, and if a house door is open, visitors may enter without being considered rude. They are often great gamblers, and will play for houses and children, or even the girl they are to marry; but it does not follow that she has to marry the other man if she is lost to her original owner.

Shawia. Berber tribe of the Aures highlands. These "Pastors" form numerous sub-tribes, all of which are said to claim Roman descent, and some still call themselves Rumaniya. A few Latin words like *kerrush* (*quercus*) still survive in their language. They belong to the Berber sub-group known as Djerba, characterised by short stature and roundish head.

Shawnee. Algonquian tribe that seems to have wandered far but was probably resident near the Ohio in the sixteenth century.

Shilh. Berber people of Morocco, who include the Rifi or Riff.

Shilluk. Tall, very long-headed negroid people. They live on the west bank of the Nile from Kaka, in the north, to Lake No in the south, and also on the east bank and the Sobat. They have, as a rule, coarse features and broad noses, but in the families of chiefs it is possible to find men with shapely features and thin lips, who may represent a

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conquering Hamitic stock. The Hamitic element in the Shilluk is at a maximum compared with the other Nilotes. Their territory is entirely grass land, and they are a cattle people who often do not grow enough dura to provide for their dense population. Their kings, who were regarded as divine, were killed as soon as they began to show signs of old age or ill health. They are allied to the Acholi or Gang and to the Lango of Uganda; it seems likely that their cradle land lay to the south of their present habitat. They call themselves Chol, which seems to mean "black." The average height of the men is 5 ft. 10 in., and they have a curious habit of standing on one leg with the sole of the other foot on the knee; they are lean, rather narrow-shouldered, and excellent runners. The nose is usually flat; they remove the lower teeth. They are a proud people, who feel dislike and even contempt for foreigners, but they are also frank and open-minded, brave in war, by no means idle, with plenty of intelligence.

Shilluk Group. Number of Nilotic tribes speaking languages allied to Shilluk, such as Anywak, Jur, Beri, Gang, or Acholi, Nyifwa, Lango, Alur, and Chopi.

Shoshone. Tribe of American Plateau Indians. Originally hunters, who did not cultivate the soil, they are allied to the Comanche. Some of this tribe hunted the buffalo, but others depended on fish, roots, and seeds. They formerly occupied Wyoming.

Shuwa. Pastoral people of Arab origin settled to the south-west of Lake Chad. The name is probably from an Abyssinian word sha or shoa, meaning pastoral. They are known to have been in Wadai five hundred years ago, and four sections reached Bornu a hundred years later, but these intermarried with the natives and are now merged with them. The present Shuwa arrived not much more than a hundred years ago. They are slight in figure, of fair complexion and warlike disposition, but intermingled with them are many of more negroid appearance, probably the descendants of slaves, who are born free.

Siak. Malayan tribe of Sumatra.

Siamese. Tai people of Indo-China, who received their culture from India through the Khmers of Cambodia. They are a good deal mixed with neighbouring peoples, but have a distinct type of their own, with narrow foreheads but broad faces and thick lips; the hair is black and coarse, but not thick. They are reputed to be gentle and charitable, of a happy, timid, thoughtless, and rather childish disposition; they are uneducated, judged by Western standards, and their daily life is full of irrational rites and beliefs grafted upon the Buddhism in which they profess to believe. They have a great horror of shouting and quarrelling.

Siamese-Chinese Languages. Stock of Tibeto-Burman.

Siberian Tartars. Mass of Turanian-Turkic peoples of different origins. Most of them call themselves Tuba, as do the northern Uriankhai, but the term is a vague one. The Russians give the name Chern or Black

Forest Tartars to the people who call themselves Iish Kysi, who are also termed Altaians. They are sedentary in any neighbourhood where they can practise agriculture; their religion is Shamanism.

Siberian Turks. Two groups of Turanian peoples, the Yakut in the east and a conglomerate known as Siberian Tartars north of the Sayan mountains.

Sihanaka. Tribe of the west of Madagascar. They were conquered by the Hova in the last century, when idols were introduced by the invaders. Living in country which is largely marsh, they are fishers and cattle-keepers, and reputed to be lazy; some of them in the rains, when the water rose inside the house, would build a raft inside which rose with them as the flood increased.

Sikh. Indian Plains caste, with a religion allied to Hinduism, which has its centre at Amritsar. They are usually Jats, an agricultural folk of fine physique, resolute, obedient, and self-respecting. The Sikhs provide some of the finest native soldiers in India, the profession of arms being hereditary with them, and they are lovers of games and athletics.

Sindhi. Language of the Punjab, allied to Lahnda. It belongs to the north-west branch of the Indo-Aryan languages.

Sinhalese. Natives of Ceylon other than Veddas. They began to come from the mainland in the sixth century B.C.

Siwash. Indian tribe of Vancouver I.

Slavonic Languages. One of the chief groups of Aryan tongues. It comprises three sections; eastern, including Great Russian, Little Russian (Ukrainian or Ruthenian), and White Russian; western, with Polabian, Wend, Czech (Bohemian), and Polish; southern, with Serb, Slovene, and Bulgarian.

Slovaks. Western Slav people. They formerly formed part of the Austrian Empire, but are now an element of Czechoslovakia.

Slovenes. Yugo-Slav people of Carniola, north of the Croats. The name is perhaps derived from slovo, speech, meaning the people who understand each other.

Sobo. Group of Edo tribes formerly subject to Benin. They live in the creek system of the Niger delta, but usually away from the immediate neighbourhood of the water, which is occupied by Shekri or Jekri, a tribe allied to the Yoruba.

Somali. Name given to an Hamitic tribe of the eastern horn of Africa, said to be derived from the words: so mal, fetch milk. They themselves distinguish two peoples in their land, the Asha or true Somali, with two great divisions, both claiming descent from certain noble Arab families, and the Hawiya, who are reckoned as pagans, but this distinction is religious, not racial. Some of the groups are said to be Semitic in type, though it is not clear what is meant; the type is very variable owing to Arab and negro blood. The hair is ringlety and not so thick as that of the Abyssinian and Galla; it is at times quite straight; the forehead is rounded and prominent, the nose straight as a rule, the head fairly long. Intellectually and morally, they stand lower than the Galla, owing to the greater influence of Arabs and Abyssinians.

Sorb. Alternative term for Wend (q.v.).

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South-western Tribes. Group of American Indian tribes characterised by dependence on agriculture, the use of masonry, the loom, pottery, etc. They domesticated the turkey, use a grinding-stone instead of a mortar, and men, not women, cultivate the ground and weave cloth. Their pottery is decorated in colour.

Soyot. Turko-Tartar people of the Sayan-Altai border country, probably no more than a sub-tribe of the Uriankhai.

Spaniards. Inhabitants of Spain, who, as a rule, speak Spanish but use Galego, a form of Portuguese in Galicia, and Catalan, allied to Provençal or southern French, in Valencia and Catalonia, while the non-Aryan Basque is spoken in the western Pyrenees. We know but little of the earlier population of the peninsula. In the Neolithic period the skull was everywhere predominantly long. In the Early Bronze Age the population of Granada was very mixed in type. It is probable that a long skulled type had reached southern Spain from Africa. In the early metal ages there came by sea to Huelva and other mines people of an Alpine type, lured by the mineral wealth; others came in from France at the end of the fourth century B.C., when Celtic speech seems to have been introduced; their union with the earlier Iberians originated the so-called Celtiberians. Before this time the Carthaginians had settlements, Cadiz being one of the chief, but it does not follow that they affected the racial type.

It is uncertain how far the Roman domination brought about any change, but when, in the fifth century, the flood of invasion from central Europe swept over the peninsula, the Nordic types included under the names Vandals, Goths, Suevi, etc., cannot have left the type unchanged, at any rate in the north and north-west. In the south the eighth century saw the coming of Berbers and related peoples from north Africa, who added other long-headed types. At the present day the Spaniard is, in the main, long headed, except in Huelva on the Gulf of Cadiz and in Cantabria from Corunna eastwards. The Spaniard is prevailingly and strongly brunette in complexion but fairer types occur also, especially in the north-west.

Stoney Indians. Same as Assiniboin.

Subuano or Subano. Indonesian tribe of the Philippines (Mindanao).

Sudanic Languages. Tongues of negro Africa other than Bantu. They fall into two main divisions: Semi-Bantu, which classifies its nouns by means of prefixes or suffixes according to no rule clearly defined at the present time, but which must have been originally connected with the meaning, one class being assigned to human beings, another to liquids, etc. The second group, held together by community in word roots, has no well-defined type of syntax; its members are often far nearer Hamitic forms of speech than to other Sudanic languages; in its most extreme form the Sudanic language is isolating and almost monosyllabic.

Suk. People of eastern Africa allied to the Nandi and Turkana, but of composite origin with at least two different elements. The name is said to be a Masai word; they call

themselves Pokwut. They fall into two sections, pastoral and agricultural, the former in the Kerio valley, the latter on the Elgeyo escarpment. They have been much influenced by the Nandi. Unlike the Turkana they do not seem to be very fertile, and children are often sickly. They are unintelligent, but honest, vain and exceptionally generous. The men wear no clothing at all and the women very little. In addition to the Hamitic element, they seem to have, like the Akamba, a short-headed type, which must represent the remnants of a pygmy stock.

Sundanese. Inhabitants of West Java, of much the same type as the Javanese proper, but slightly shorter.

Swahili. Bantu-speaking people of east Africa in the neighbourhood of Zanzibar, whose tongue has become the commercial language of much of east Africa. The word properly means "coast people," and connotes descendants of Arab settlers by native women of various tribes, chiefly Bantu. There is no uniform Swahili type; complexion and features vary indefinitely, even in one and the same family, one having woolly hair, another silky, straight hair. The Bantu groundwork of the language seems to have been Pokomo, but Arabic has largely contributed to its vocabulary; both sounds and grammar are much simplified compared with ordinary Bantu tongues.

Swanetians. One of the smaller Georgian peoples, whose history goes back thousands of years. There seem to be two types, one blond and light-eyed with a longish face, the other darker with a broader face. They differ from other Georgians in build and character, being less good-looking and appearing rude and sly.

Swazi or Waswazi. Section of the south-eastern Bantu-speaking peoples, closely related to the Zulu. They are often termed Kafirs, or Kafirs, from an Arabic word meaning "unbeliever."

Swedes. Inhabitant of Sweden, speaking a tongue of the Scandinavian section of Teutonic languages. From early Swedish graves we get both long and short skulls, the latter of Alpine type, but the long skulls are some of the Mediterranean type, some, on the other hand, lower in proportion to the height, these being the two elements from which the Nordic race has apparently been compounded. In Neolithic times we find relatively large numbers of Alpine and Mediterranean folk who are, curiously enough, less conspicuous in the Danish islands; it has been suggested that they came to Sweden by sea from the British Isles. With the coming of the Iron Age these types are displaced by a long-headed people with broad noses, which were at an earlier period prominent in Mecklenburg. As in the case of Denmark we have little information on which to go for the next two thousand years. In our own day the area north and west of Stockholm is one of the great reservoirs of the fair, long-headed, tall Nordic type; in southern Sweden long headed and round headed folk are about equal in numbers, and a darker complexion and hair usually goes with the shorter head. In the north of Sweden there

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is a strong Lapp element which no doubt goes back to very early times.

Swiss. Inhabitants of Switzerland, who speak as their mother tongue either German, French, Italian, or Romansch. They are short in stature and usually dark, but there are blonds in the open country between the Jura and the Alps. They are probably everywhere round headed, as they were from the twelfth to the seventeenth centuries.

Tagal. Tall, strong tribe of Borneo of predominantly Indonesian type.

Tagalog. Philippine tribe of the neighbourhood of Manila.

Tagbanua. Tribe of the Calamianes Islands in the Philippines. They are short, with abnormally long legs, black, frizzly or wavy hair, and short, flat nose. They are a docile and timid people, but excellent workers.

Tai or Thai. Large group of tribes of south China and Indo-China, who speak Siamese-Chinese languages. If we except a few unclassified remnants of tribes, and perhaps the Lolo, they seem to be the earliest traceable inhabitants, and began to move down from the Yang-Tse valley four thousand years ago. The largest tribe is known as Tho; they are of moderate height, with about 5 ft. 7 in. as a maximum; their hair is long and coarse, black to rusty in colour, the skin yellow, more or less deeply bronzed according to exposure. Their eyes are somewhat Mongoloid, but in the projection of the jaw and lower part of the face they present a feature incompatible with pure Mongoloid descent and suggestive of negrito influence. In youth the Tho is quick to learn, but in later life he becomes sluggish and lazy, a result due in part to the use of a special kind of tobacco. They live in pile huts.

Tajik. Tall, round-headed people of the east of Persia. They are mainly sedentary and agricultural, and divided into hill and lowland groups; the former are called Persivan ("of Persian speech") or Dikhan ("peasants"), while the latter are a Persianised people who originally spoke Galchic. The Tajik are probably the Dadicae of Herodotus; it is possible that they are mentioned by Ptolemy. They are tall and brown or white, with ruddy cheeks, black or chestnut hair, fair eyes, long, well-shaped nose, and oval face.

Talamanca. Tribe of Costa Rica, speaking a Chibcha tongue.

Tamil. Language of the Dravidian family, spoken in the south of India and the north of Ceylon. Some Tamil-speaking castes appear to be long headed like the Palli, Parayan, and Vellalla, while in others the round-headed type almost predominates. It is the oldest, richest, and most highly-organized of Dravidian tongues; the literary form is called Shen (perfect) and the colloquial Kodum (rude). Both Tamil and Dravidian are corruptions of Dranida.

Tanala. Madagascar tribe of negroid type who live in dense forests, whence their name. Arab origin has been attributed to their chiefs, but they do not differ in physical type from their subjects.

Tangut. Peoples of south-west China of several different types, some Mongoloid, some non-Mongoloid.

Tapiro. Negrito people of New Guinea, living at the source of the Mimika river. They are lighter in skin colour than the surrounding Papuans, some being almost yellow, and thus differ widely from other negrito peoples. In stature they range from 5 ft. to 5 ft. 4 in., and the skull is very variable in shape, a sign, as a rule, of mixed blood; the nose, too, is very variable in its proportions. Their pile dwellings are copied from those of their neighbours.

Tarahumare. Tribe of Mexico who live in the mountainous area of the north. They are of a light chocolate brown colour, and powerfully built.

Taranchi or Ili - Tartars. Turkic people who migrated to Russian Turkistan when Kulja passed under Chinese rule. They are close kinsmen of the Sarts, but give their women more freedom and are chiefly agricultural in pursuits. They are among the least Turkic of all Iranian Turks, and are now strongly Persianised. They are probably descendants of the old Uigur of eastern Turkistan and overlaid an originally Caucasian population with a culture of Perso-Hellenic type.

Tarasco. Tribe of Mechoacan, Mexico, who call themselves Purepecha. They are a brave and upright people in their natural state, but easily offended and unmanageable in their fury. With strangers they are reserved and suspicious, but kind and hospitable to each other. The women delight in ornaments of all sorts; they carry a child slung between their shoulders. The Tarascans make lacquer at Uruapan by cutting out the wood in the required shape and laying the lacquer on with the finger.

Tartar or Tatar. Term originally applied to a central Asiatic people now extinct. It has been transferred to the Western people known as Turks, and is applied collectively to the Turkish tribes intermixed with Mongols who have perhaps a strain of the old Tartar blood in them.

Tartar Languages. Group of Turko-Tartar, including Kirghiz, Bashkir, Nogai, Kuman, Karachai, Kara-Kalpak, Meshcherak, and Siberian.

Tasmanian. Extinct natives of Tasmania, related in certain directions to the negrito but not of pygmy stature. Half-breed descendants of the Tasmanians survived the last pure bred native, who died in 1877, and preserve to our own day in their descendants at times an almost pure type of this isolated and primitive people.

Tavastians. Western Finns, who call themselves Hemelaiset (lake people). They have rather broad, heavy frames, small and oblique blue or grey eyes, towy hair, and white complexions, without the ruddiness of the Germanic peoples. In temperament they are honest, but somewhat vindictive and sluggish.

Teda. Negroid people of the Sahara, north of Lake Chad in the Tibesti Range. They are practically the same as the Tibu and are related to the Kanuri, speaking a language of the same group. They are the Garamantes of classical authors. Mixed with the large negro factor is a short-headed element which may represent an earlier pygmy

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element. Though they are very black, they are non-negroid in respect of hair character, which is wavy or curly; their noses also are aquiline, and the lower part of the face does not project.

Tehuana. Zapotec tribe of Mexico, dwelling in Tehuantepec.

Tehuelche. Natives of Patagonia, renowned for their great stature, ranging from 5 ft. 8 in. to 6 ft. They subsist mainly on the flesh of the guanaco, but also eat horse flesh; they cultivate no vegetables. Their dwellings are leather or brushwood, and their characteristic weapons are lasso and bolas. The dead were buried in a sitting posture.

Telugu. Language of south India. It is spoken in the main by Dravidians under middle height with very dark skins and wavy or curly hair. Some appear to be long headed, but there are others with a strong, short-headed element.

Temne. Negro people of Sierra Leone. They speak a language of the coast group which has many words resembling those of Bantu languages geographically remote. They are a fairly tall people, lighter in colour than the Mendi and allied to the Landuman and Baga. They were one of the first tribes with whom Europeans came in contact and a detailed account of their religion has come down to us from the beginning of the sixteenth century. They live mainly on rice; their villages are exceedingly small, five hundred being a population of unusual size.

Tenggerese. Mountain people of east Java who differ from the Javanese in having long heads and broad noses, with wavy or even curly hair. They are perhaps descended, at least in part, from south Indian immigrants of the seventh and later centuries.

Thonga. Bantu-speaking people of Portuguese East Africa, on the Limpopo river; they are also called Gwamba.

Tibetan. A feature of the social organization of Tibet is polyandry; a woman is taken to wife by the eldest brother of a family, but he shares her with a number of other men who may be but are not necessarily brothers. This seems to be a result of the struggle for existence, making it necessary to limit the increase of population; it must, however, be remembered that the poor pastoral nomads of the northern steppes practise monogamy. The essential element in Tibetan religion is subjection to the priest or lama; lamaism has been imposed upon a form of Buddhism, and Buddhism itself is only a veneer upon more primitive pagan creeds. Tibetan worship is a mechanical system with the prayer-wheel as its main characteristic, the object of which is to baffle the evil spirits that belay man on every side. The Tibetan had been described as knavish, treacherous and subservient or tyrannous according to circumstances; but other observers display him as kind-hearted, affectionate and law-abiding. See Bhotia, Balti, Horsok, etc.

Tibeto-Burman Languages. Sub-family with three branches — Tibeto-Himalayan, Assamese-Burmese and Assamese-Chinese.

Tibeto-Himalayan Languages. Stock of Tibeto-Burman. It includes Tibetan, Himalayan, north Assam, Bodo, Naga, Kuki-

Chin, Meithei, and Kachin, through which a double line of relationship between Tibetan and Burmese can be traced.

Tiki-Tike. Pygmy tribe of the Upper Ituri, between the Congo and the Nile, the name being probably identical with that of the Atyo, usually known as Ba-Teke. They are nomadic and obtain from the Mangbettu or Momvu fruits, weapons and bark cloth in exchange for game. They live in the shelter of rocks.

Tinguian or Itneg. Pagan mountain tribe of north Luzon. They are head-hunters and cultivate rice.

Tlinkit. (1) American-Indian tribe of the west coast of Alaska. They are a tall, round-headed people of a pale-brown or yellowish colour, and, like the Haida, famous for the totem posts erected in front of their huts. (2) Group of tribes, also known as Kalosh or Kolush, on the islands and coast of north-west America. They depend largely on the sea for subsistence, but are also hunters. They are skilled in canoe building, in the working of stone, and in the making of blankets, etc.

Toba. Tribe of Bolivia, between the Pilcomayo and the Bermejo. They are tall and a little darker than the Chiriguano. They depend entirely on hunting and fishing.

Toda. Small tribe of the Nilgiri Hills. They speak a Dravidian language, and are of rather more than medium height, well proportioned and stalwart, with a narrow nose, regular features and an extraordinary amount of hair. The women are somewhat lighter in colour than the men, and are said to be of a warm copper hue. In the case of the great majority the skull is long or very long. The most important element in their life is the buffalo, which is tended by men; women are excluded from the dairy and even from the paths assigned for certain purposes such as the approach to the dairy for the man who goes to feed or milk the buffaloes. A woman has more than one husband, and they are often brothers; the one who performs a certain ceremony with a bow and arrow about two months before the child is born becomes the father for all legal and social purposes, of that child. In olden days it was the custom of the Toda tribe to kill female children, and it is to this that their marriage custom is no doubt due.

Tomak. Bulgarians who have embraced Mahomedanism.

Tomutes. Turkish people in the neighbourhood of Khiva.

Tonga. Bantu-speaking people who live to the west of Lake Nyasa. There is another people of the same name near Inhambane on the coast.

Tongkingese. Peoples of Tong-king fall into two groups, Annamese in the south, and a congeries of tribes in the north, including Tai, Man, Meo, Lolo, and the ancient La-tchi.

Topa. Name given to the Portuguese of Pondicherry.

Toraja. Wild tribe of Celebes. They are of varying complexion, some yellow-brown, others brown-black, and the hair is sometimes wavy; as the nose is broad and flat it is

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possible that there is a Mongoloid element superimposed on an aboriginal strain. They are described as simple, truthful, honourable and hospitable, patient in suffering, and grateful for kindness.

Tsu. Formosan tribe of the south central mountains. They were formerly head-hunters and still preserve the skulls in the communal house known as Khuva, which serves as a sleeping house for the young men. They are of a non-Mongoloid type, with long, straight hair and straight eyes; the lips are thin; they knock out some of their teeth.

Tuareg. Saharan people of Berber stock, known to the Hausa under the name of Asbenawa from the Asben oasis, which they invaded in 1515. Their own name for themselves seems to be Imoshak, and their language is Tamoshak. There is a considerable negroid element in the lower ranks of the population, but the Tuareg, who dominate the western and central Sahara, differ from the northern Berbers chiefly in respect of stature, which is extremely tall; in this they resemble the Nilotes and some of the Chad tribes.

Tugeri or Kaia-Kaia. New Guinea people noted for their head-hunting propensities.

Tukano. Tribe of the Amazon area, who are deadly foes of the Desana. A typical Tukano is round headed, with eyes usually horizontal and a good-humoured expression; the nose is broad with wide nostrils and the hair wavy and sometimes almost curly. Fishing is the chief occupation of the men, and the women cultivate the fields. They have an assembly house in which men and women take their meals, but at different times. In many places animal food is hardly used, but they are great frog eaters. Their language belongs to the Betoaya group.

Tungus. Neo-Siberian tribes allied to the Goldi, Manchu, Orochon, etc. They seem variable in type, being shorter and more predominantly round headed in the south; the hair is straight; the eyes are often without the Mongoloid fold. They are probably the same as the Tung-hu, of Chinese annals. The type has been described as essentially Mongolic, with some admixture of Turki characters, but little reliable information is available. They are daring hunters, cheerful even in the deepest misery, of gentle manners, proud and upright, obliging without being servile. They are for the most part Shamanists.

Turanian. Term used linguistically as an equivalent to Ural-Altaic; but also applied in an ethnological sense. The name Turan is Asiatic; Tura is mentioned in the Avesta, the sacred book of the Old Persians, where Tuirya is used of the countries now called Turanian, the people of which were enemies of Airya. Turan is one of the names applied to what is also called Tartary, though it is not known to the Asiatic Turks. Some philologists have spoken of a South Turanian group of languages, meaning thereby Tamulic, Malayic, etc.

Turcomans. Turki peoples of Bokhara, Khiva, and Persia together with a small number in the Caucasus. In religion they are all Mahomedans; linguistically they

belong to the Jagatai division. A large number are still nomadic horse breeders; they are forbidden to marry outside their own people, and, as there are more men than women, there are large numbers of bachelors, in some places they number twenty-seven per cent. of the population. In culture as well as physique they may be reckoned with the Iranians.

Turkana. People of east Africa on the west of Lake Rudolf. They are reputed to be the tallest of the human race. In one district they are said to average 7 ft. in height; the allied Suk do not exceed 6 ft. 6 in. They depend for sustenance upon fish to some extent, but are mainly a pastoral people. They seem to come near the Nilotic negroes in physical type; their language is classified as Niloto-Hamitic. They have a smaller non-negro element than the Masai or even the Baganda.

Turki. People of central Asia. Their stature is above the average, and they have a very round head, elongated oval face, eyes non-Mongoloid but with an external fold in the eyelid; thick lips, somewhat prominent nose. They are essentially nomadic; the Turk who takes to agriculture has been deeply modified by inter-mixture.

Turki or Turko-Tartar Languages. Of these there are three groups: Jagatai, Tatar, Turkish; the two former are more closely related to each other than to the third.

Turkic Tribes. Group including Yakut, Kirghiz, Uzbek, Turcoman, etc. They are of medium stature and yellowish-white complexion, with short high head, elongated oval face, straight and rather prominent nose. Probably they are allied to the Ugrian peoples.

Turkish Language. Speech of the western Turks, consisting of the following groups: Derbent, Azerbaijan, Crimean, Anatolian, and Rumelian, the last two constituting Osmanli.

Turko-Iranian. Group including Baluchi, Brahui, and Afghan, a broad-headed people with abundant hair and fair complexion.

Turko-Tartars (Russia). The following tribes come under this head: Kazan Tartars, Tartars of the Crimea and Taurida, Kirghiz, Nogai of Stavropol near the Caspian, Bashkir of Orenburg. It is possible that the Bashkir were originally a Finnic tribe who were later Tartarised.

Turks. This people may probably be identified with the Tu-kiu, whose name is mentioned in the sixth century; but three thousand years ago the Hiung-nu mentioned by the Chinese as their neighbours on the north-west must have been their ancestors. When the Great Wall of China was built more than two thousand years ago these Hiung-nu had to turn westwards. Soon after this most of the Turkic tribes of central Asia were united under the Hun-nu Empire; it is probable that Hiung-nu and Hun-nu are the same. They were probably the Huns of some centuries later who were on the Volga in A.D. 275, and ravaged Europe in the fifth century; another section advanced on India in the following century. The Hun-nu, who moved westwards, had as their chief element the On-Uigur. The Togus Uigur remained

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in Asia, and were subdued for a time by the Tu-kiu, afterwards assuming the leadership themselves.

Tuscarora (hemp gatherers). Important confederation of Iroquois tribes of North Carolina. The Tuscarora, in New York, are still governed by chiefs, who are, however, no longer responsible to the clan. Like other Iroquois, they traced descent in the female line and had also women chiefs. In olden times they stuck prisoners full of small splinters and set them gradually on fire. They were passionately fond of gaming.

Tush. Georgian people, mainly on the north of the Caucasus.

Twi, Agni-Twi, Tshi or Otyi. Group of tribes of the Gold and Ivory Coasts. They speak allied languages which show some signs of having been taken over by non-negroes. It is probable that they came from the east.

Tynjur. Name of a people of Nubia, and also of a section of Shuwa Arabs southwest of Lake Chad, who are, however, possibly not of Arab descent at all, though they speak Arabic. Tradition says that they came from Tunis, and they say that their forefathers were once rulers of Wadi.

Ukit. Tribe of nomadic hunters in Borneo. They are a slender, pale-skinned people, grouped in small communities, who live on what they can find in the jungle, and barter from friendly settled people iron implements, etc., in return for rubber and camphor.

Uled Nail or Ouled Nail. Aures tribe of Berbers.

Ural-Altaic Languages. Family the existence of which is not universally accepted, including Mongol, Finno-Ugrian, Turkish, Manchu, and Samoyed.

Urdu. Form of Hindi that uses many Persian words and Persian script.

Uriankhai or Uriangut. Turanian Turks near the Sayan mountains. They are sometimes called Soyot, but the northern section call themselves Tuba. They seem to be a mixed people with much Mongol blood, but some authorities have classed them as Samoyed mixed with Turks. They are the most successful reindeer breeders known; some depend on hunting and fishing. They breed horse, yak, and reindeer for draught purposes in a way that suggests a combination of Mongol, Turk, and Tungus.

Uzbegs. Turkic people of Samarkand, Bokhara, etc., allied to the Kipchak of Ferghana. The Uzbegs are the ruling class of their land, occupying the same position as the Osmanli farther west. They seem to take their name from Uzbeg Khan of the Golden Horde of the fourteenth century, and are a mixture of Turkic, Iranian, and Mongol with some predominance of the former element. They are exchanging nomad life for a sedentary one, and their customary law is being replaced by written law. Though they make use of clay and wood houses, their old felt tents are still to be seen, especially in summer. They seem to have much in common with the Kazaks or Kazak-Kirghiz. They are probably peoples who escaped from Turkic rule in the thirteenth century to go back to a nomadic life; this drove them to constant war with the Mongols, who possessed

the steppes before them. There is a proverb, "Where the hoof of the Kataghan's horse arrives, there the dead find no grave cloth and the living no home." The Kataghan are a tribe of Uzbegs.

Vai. Tribe of the Mandingo group on the coast of Liberia and Sierra Leone. They possess their own system of writing, invented in the nineteenth century by a native. They are of the usual Mandingo type, but have a rather larger, short-headed element; in stature they are rather shorter; it is probable that they are mixed with tribes who previously occupied the coast area.

Vedda. Primitive tribe of Ceylon, classed with the pre-Dravidians. They stand about 5 ft. high, and have wavy, sometimes almost curly hair; the skin colour varies enormously from yellowish brown to deep brown-black. The head is long and narrow, and the nose only moderately broad, depressed at the root, and never really flattened. All trace of their original language has been lost. They adopted, in the first place, a primitive form of Sinhalese which, by paraphrases, was transformed into a kind of secret language, and now the archaic words are being replaced by modern Sinhalese. They are divided into wild Vedda, living in caves, village Vedda, and coast Vedda, the two latter having undergone considerable foreign influence. The coast Vedda speak of themselves as Verda. In temperament they are grave but happy, honest and hospitable; their only weapon is the bow and arrow, and the iron-tipped arrow is their only tool. The language is Sinhali, borrowed from their Tamil neighbours, but it is strongly modified; they have only one word to express number, and do their counting with sticks. Hunting, honey, and the cult of the dead are the three most important things for the Vedda, but the wilder sections put their dead in caves and simply abandon them.

Visayan, or Bisayan. Philippine tribe called Pintados by the Spaniards, from their custom of body-painting. They are probably of the prevailing round-headed type.

Vlach, Wallach or Wallachian. People of Wallachia. The word has been derived, without much evidence, from the same root as Wales, Walloon, etc., as applied to Celtic peoples by Slavs and Germans. There are also Vlachs in the population of Czechoslovakia.

Voguls. Ostyak name of a people who call themselves Manzi. They are a Ugrian people, closely related to the Ostyaks, of small stature and longish heads, with long, blond hair and grey or blue eyes, flat noses and round faces. They are a hunting people, melancholy, timid, and indolent in disposition.

Volta Languages. Group of languages of the Semi-Bantu zone, spoken in the northern territories of the Gold Coast and French Niger territory, including Mole or Mossi, Grunshi, Dagomba, etc. They fall into a number of sub-groups, and differ from the major type of Semi-Bantu tongues in using a suffix instead of a prefix in the noun classes.

Vonum. Group of uncivilized tribes in the mountains of central Formosa, where they

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often live at great elevations. They were formerly head-hunters; women carry burdens on their backs with a band over the head. Mongoloid traits are not conspicuous, and it is possible that they are primitive Indonesians.

Votyak. Eastern Finnic tribe which left the Urals about fifteen hundred years ago for their present home between the rivers Kama and Viatka. They are chiefly heathen, and worship Inmar, god of heaven, to whom they still offer, it is said, human sacrifices. They are of short stature, with blue or grey eyes, a straight nose, and blond or red hair. They are not robust.

Wa or Vu. People of Burma, some of whom are head-hunters, speaking a Mon-Khmer language. They are short and broad, with bullet heads, square faces, and heavy jaws. The nose is on the whole prominent and very broad in the nostrils; the eyes are round and well opened, and the complexion is dark in the case of the wild Wa. They surround their villages with a rampart 6 ft. or 8 ft. high, with a ditch outside and a tunnel entrance. In character they are brave, energetic, and industrious, especially in cultivating the soil; beans are the staple food.

Wabanaki. North-eastern section of Algonquins, including Passamaquoddy, Penobscot, Abenaki, Micmac, and Delaware or Lenape.

Wadigo. One of the so-called Nyika tribes of the hinterland of Mombasa, related to the Wagirama, etc., and speaking a Bantu language. They are a shortish people, some men not exceeding 5 ft. 2 in., and it is clear from the variation in head shape that there is a distinct pygmy element among them.

Waganda or Baganda. Inhabitants of Uganda. The form Waganda is of Swahili origin. They vary greatly in features and build, some being thoroughly negro in type, others with faces that have been compared to those of Romans; some stand over 6 ft., others barely 5 ft.; the upper classes have silkier hair, but it is black and woolly in all; the complexion varies from copper-colour to jet-black. They have been called the most advanced of Bantu-speaking tribes, are careful of their appearance and of their homes, courteous in manner, and hospitable to guests. Unlike other Bantu-speaking peoples of eastern equatorial Africa, they neither knock out teeth nor mutilate their person in any way; they do not even pierce their ear-lobes. They are divided into a great number of clans, which appear to differ from each other in build or in features, so that it is possible to distinguish at sight members of certain clans, though they have been intermarrying for ages. The Uganda house differs in type from that of any other people of negro Africa, with its lofty roof and vast framework of palm midribs or sticks extending right down to the ground, with openings cut away to serve the purpose of doors in front and back.

Wageia. Bantu-speaking people of the south-east shore of Victoria Nyanza. They are remarkable for their finely developed figures, and appear to have a Nilotic element in their blood. The men go completely naked, but wear large straw hats with great tufts of feathers in them.

Wahabi or Wahhabi. Mahomedan community of Nejd, named after Abd el Wahhab. They have representatives in Mesopotamia, India, and Africa.

Wahehe. Mixed people of Uhehe, East Africa. They are composed of the remnants of tribes conquered in the nineteenth century by the Wahehe proper. Tall, with regular features of non-negroid noses and strikingly light complexion, they are brave and terrible warriors, and take their name from their war-cry, "Hehe, he, he!" Burton saw a tribe whom he calls Wahehe, but they do not appear to be the same.

Wahima. Negroid people of Uganda. Usually tall and long headed, with small hands and feet, they have sometimes almost European features and differ from the average negro tribe in the length of the neck, but their hair is hardly distinguishable from that of the pure negro. They are the aristocracy of Unyoro, the cattle herdsmen of Uganda. The form Bahima is more correct than Wahima, Wa being the Swahili form of the plural prefix.

Walloon. (1) Number of dialects of north French, spoken in the southern part of Belgium; (2) the name of the people who speak Walloon. There is a Walloon element in the population of Kent. The people of the Ardennes plateau are just under medium stature, dark complexioned, and on the whole short headed; the same type, but with a more pronounced shortness of head, is found in some of the coastal provinces of Holland; even in Friesland the same type is found. The earliest remains, of the Old Stone Age, show a long-headed people, who were replaced in the Neolithic period by a short-headed people which does not seem to have been identical with the Alpine stock of central Europe. Belgium thus formed a notable contrast to both France and the British Isles, and it seems likely that this stock explains the head shape of the people of the Ardennes.

Wambutte. Pygmy tribe of the Ituri Forest, Belgian Congo.

Wandorobo or Andorobo. Nomadic people of the Masai country, who have attached themselves to the latter as helots. They speak a dialect of Nandi, but their physical type shows them to be of very mixed descent. They tend towards short stature, and in facial type some seem to resemble Bushmen, whose kinsmen they may be. Their name is Masai, and means "poor." They call themselves Asa.

Wankonde or Nkonde. Bantu-speaking people at the north end of Lake Nyasa, whose name seems to mean "people of the plain." They include the Awakukwe, Awawiwa, and other tribes. They assert themselves to be nearly related to the Wamaraba near the coast. They are very dark and usually tall, but there seems to be a tendency to bowleggedness among them. They lead an easy life, and both men and women are said to be comparatively good-looking. They are cheerful, harmless, and intelligent, but superficial and unreliable. They cannot be called lazy, though they are indisposed to exert themselves for gain.

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Wanyamwezi. Tribe of Uganda made famous by the travels of Livingstone. The name means "children of the moon."

Wapisiana. Savannah-dwelling tribe of Guiana, speaking an Arawak language. They are taller than most tribes, with refined features. They are great traders, and in their canoes they use a peculiar form of paddle with perfectly circular blades.

Wapokomo. Bantu-speaking tribe of the Tana valley in the north-east of British East Africa. They are cultivators of the soil and also hunters and fishermen; they seem to be related to the Wasanye, for both tribes bury their dead in the forest instead of following the usual Bantu custom. They seem to be of mixed origin, and even in the same family children vary in colour from black to "red."

Warramunga. Central Australian tribe living in the Murchison Range. Both men and women are considerably taller than in the Arunta tribe to the south. A feature of their customs is the practice of pulling out the hair on the forehead and upper lip.

Warrau or Warraw. Coast people of Guiana, forming an independent linguistic group; they are short and, though thick set, their muscular development is not great. They lived in the mud and were essentially a dirty people. They practise plurality both of wives and husbands. They were the great canoe builders and formerly lived in pile dwellings and even now, after their removal to higher ground, the old custom is kept up.

Wasania or Wasanye. Tribe of British East Africa. Though possibly not allied to the Pokomo, they have some customs in common with them. They live on the middle Tana and support themselves by hunting and fishing.

Watuta. Name of the Angoni (q.v.).

Waunga. Negro tribe of the swamps south-east of Lake Bangweolo, Central Africa.

Wayao or Yao. Finely built Bantu-speaking tribe of Rhodesia and British Central Africa. Their original home was in the Unango mountains. They are a tall people, with heads that seem round compared with the Anyanja.

Waziba or Baziba. Bantu-speaking people of the west shore of Victoria Nyanza. They are industrious, good humoured, and happy, of remarkably good physique, and simple in their requirements. They wear a curious costume of fibre threads and are also remarkable for their method of burying their chiefs, who are placed standing in a deep narrow pit, with the head peeping above ground. The head is watched by sentries for two months and then pushed down into the earth. Unlike most negro peoples, they care little for music and dancing. In olden days no man was allowed to wear a beard.

Wazir or Waziri. Mahomedan people on the frontier of Afghanistan. Living in wild and inaccessible country and giving continual trouble, they have plenty of cattle, but cultivate only strips of soil along their mountain streams. They are related to the Afriki, and belong to the Pathan group who talk Pushtu.

Welsh. Inhabitants of Wales descended from Welsh-speaking ancestors. In the moorlands we find dark, long-headed people, of

average stature and ruddy complexion. In parts of south Wales is found a powerfully-built stock, with broad heads and faces, square jaws, and dark complexion; another type, dark, bullet headed, and thick-set is found in the Montgomeryshire valleys. Finally, there is a fairer type found in Pembrokeshire, on the borders much taller than the other types, and a darker variety along the cleft from Bala to Towyn. In general, however, there is not so much racial difference between England and Wales as is commonly supposed. The Welsh language does not date back more than some two thousand five hundred years. See English.

Wends. Slav people of the Lausitz in Germany. They have been sometimes confused with the Veneti; their name has not been explained, but it has been suggested that they inherited it from the Venedi, who were on the Vistula some time before the Christian era. They are also termed Polabs, from po, by; Labe, Elbe.

Wepsian. Language spoken on Lake Onega, in the government of Olonets and elsewhere. They are called Chuds by the Russians, and further south Chuhars, but these are used of various Finnic peoples. Wepsian is a name taken from the Novgorod people of this language. They leave agriculture to the women and children; some men occupy themselves with fishing, but they are by preference journeymen masons. Their life is exceedingly primitive; the whisk is used in the place of the churn, which is unknown; there are no spinning wheels, and the canoes are dug-outs propelled by a single oar. The word Chud applied by the Slavs to the Finns is said to mean giant as well, and we may perhaps see in them the tall people who in the Norse Eddas are called Jötuns.

Worgaia. Australian tribe of the Central Group, located to the east of the Warramunga.

Wyandot. Synonym for Huron.

Yakut. Turkic tribe of eastern Siberia. They are dependent on the reindeer, but have to supplement this means of subsistence by fishing, etc., as their pasture area is limited.

Yami. Inhabitants of a small island south-east of Formosa. Described as a mixed people with some Malayan elements, they do not stand more than 5 ft. 2 in., and are yellowish-brown in complexion. Some are of Malayan type, others show negrito traits, but the hair is not frizzled. Their boats are said to have a close resemblance to those of the Solomon Islands, and this suggests some strain akin to the people who imposed on the inhabitants of Melanesia the language of Indonesian origin spoken to-day. The head varies from very round to very long.

Yaqui. Important section of the Cahita tribe which dwelt on both banks of the Lower Yaqui, Mexico. They belonged to the Pima family and were allied to the Maya, though the two tribes were not on good terms. They seem to be an industrious people and are employed as farm labourers and sailors; they are good pearl divers; on the other hand, they are given to alcohol, gambling, and stealing. In 1903 they numbered about 20,000; their present numbers are unknown, as in 1906-7 the Mexican government planned

Dictionary of Races

to deal drastically with the hostile Yaqui and deported thousands of them to Yucatan and Tehuantepec, where a changed environment is likely to have affected the deportees.

Yezidi. Short-headed people of western Kurdistan. Often with straight hair, much hair on the face, a very short high head, swarthy white skin and a narrow, generally aquiline nose, they are allied to the Kurds and are noted for their devil worship and their cult of the peacock.

Yao, Wayao or Ajawa. People of Nyasa who originally lived nearer the coast but were driven away by tribes coming from the north. They are of better physique than their Anyanja neighbours, but vary considerably in height, some being over 6 ft. They have a great reputation as strong carriers. The women wear a ring in the upper lip, a custom borrowed from the Anyanja, who have now given it up.

Yolof, Jolof or Wolof. Sudanic-speaking people of western Africa between the Senegal and the Gambia. They are tall and extremely black, but very good-looking.

Yoruba. Originally the name of a single tribe of an allied group, to all of which the name is now applied; Egba, Jebu, etc., are sub-divisions. They extend from the sea coast to the Middle Niger and differ from surrounding tribes in their tall stature and comparatively slender build. They number about 2,000,000 and are great traders. The Yoruba country is remarkable for its large towns, some of which are said to have nearly 250,000 inhabitants, and for the absence of dialects in the language. They have tribal heirlooms in the shape of bronzes that can be shown to be two thousand five hundred years old. Secret societies play a very important part in their life. They are also known as Nago or Aku.

Yuracare. South American Indian tribe to the south of the Moxos. Their name means "white"; they are of light colour with a yellowish tinge, of tall stature with an average of 5 ft. 6 in., oval faces, and small horizontal eyes.

Zapotec. Mexican tribe which, at the time of the Spanish conquest, occupied the present state of Oaxaca on the Pacific side. They are, as a rule, markedly short headed.

Zulu or Amazulu. Bantu-speaking people of south-east Africa. Arriving in their present location at a comparatively recent date, coming from the north, they developed some marked peculiarities of language. The Zulu were an exceedingly warlike people of splendid physique. At the end of the eighteenth century they were a small tribe, which was united by a famous chief named Tshaka with the Abatetwa, and soon turned into a people organized for war. Tshaka drove the Basuto into their mountain home.

Zuni. Pueblo tribe of the south-west area of North America.

Zyrians. Finnic people of moderate stature, with round heads, straight noses, and blond or chestnut hair. They are of strong and graceful build and have the reputation of being skilful and unscrupulous traders.



FINE ASIATIC WOMANHOOD

As the Caribs shown in page 5326 may be regarded as perhaps the finest type surviving of the old American strain, so the Bugis of the island of Celebes now represent the Malayan stock at its best

Photo, S. P. Lewis

DISTRIBUTION OF RACES

By Professor G. Elliot Smith, F.R.S.

The ethnographic atlas to which this article serves as an introduction has been edited and revised by Professor G. Elliot Smith, F.R.S., with the assistance of Dr. Charles Hose, to enable the reader to see at a glance the disposition and boundaries of the nations and the distribution of the various branches of the human family. As many ethnographic problems still await solution and many races are mingled, the delimitation cannot be absolute; but this atlas and Mr. Northcote W. Thomas's Dictionary of the world's races together form the handiest and most comprehensive conspectus of the peoples of all nations ever compiled.

IT is impossible to represent upon a map the exact geographical distribution of the members of the different human races with even an approximation to accuracy. For there has been racial admixture in every region of the world; and in most regions, especially of Europe, Asia, and America, the mingling of people of different racial origins has been so widespread that, in the case of any individual, only rarely is it possible to state that he belongs wholly to a definite race.

Hence, in the maps that are submitted here, racial boundaries are shown in Africa and some of the outlying areas in Asia and America; whereas in Europe and the greater part of Asia and America the distributions are based mainly on language, and in some cases on more or less arbitrary political subdivisions.

Racial Distribution and Language

Ireland affords an example of the latter. So far as the racial ingredients of its population are concerned, Ireland should not be differentiated from Britain. Then, again, the vast majority of its people use the English language, so that, if chief importance is assigned to the linguistic factor in plotting out the distributions, only certain very limited areas in the west where Erse is spoken should be distinguished from the English-speaking area which forms the bulk of the island.

In the map, however, neither racial nor linguistic considerations are given chief consideration, but the political subdivision into Northern Ireland and

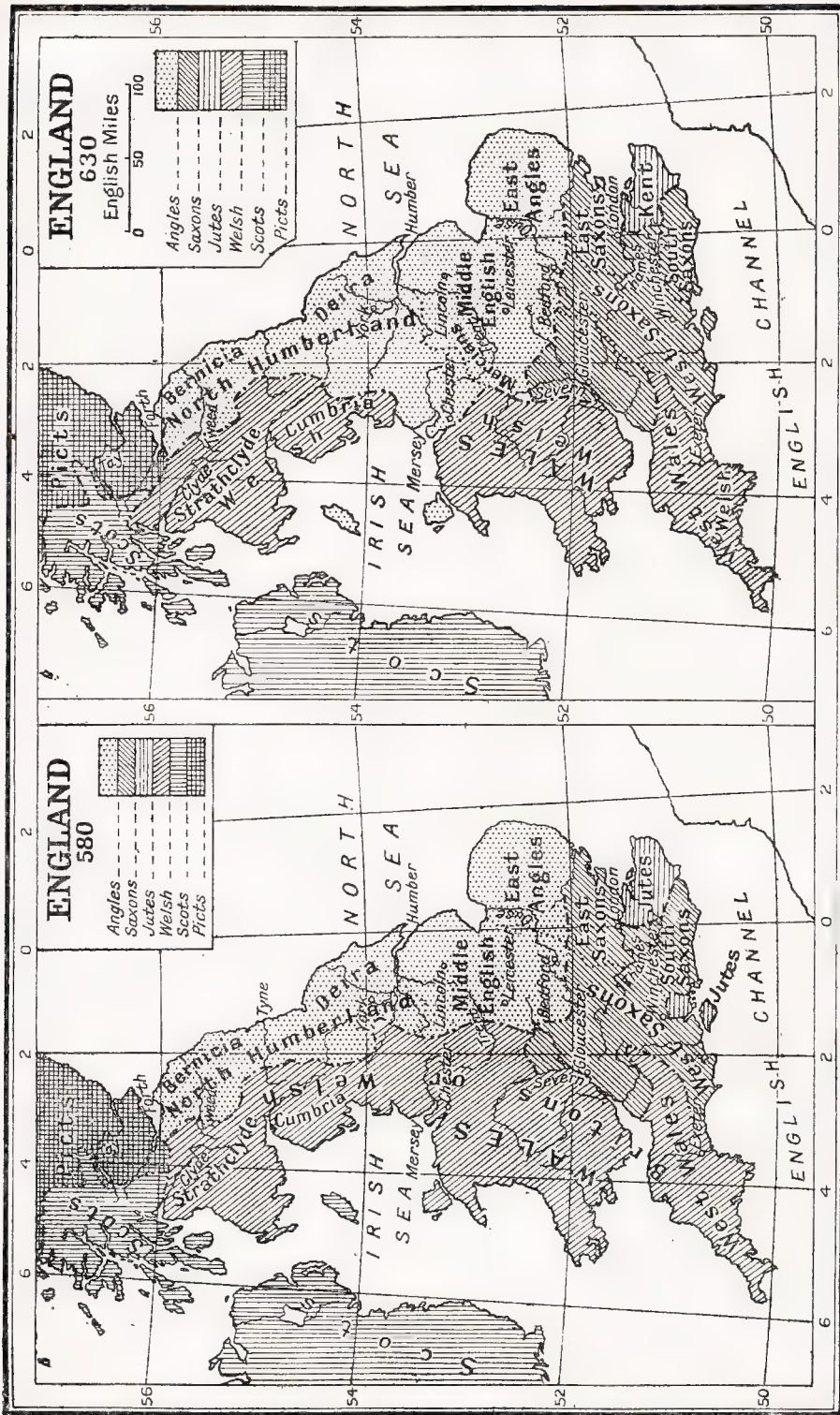
the Free State is roughly indicated. There is a certain measure of justification for this procedure, as it emphasises the essential kinship of the people of Ulster with the southern Scottish population.

The population of Europe, to which the misleading name "Caucasian" is sometimes applied, is composed mainly of three races; and although it is improbable that any of these three originated in Europe, the distinctive names Nordic, Alpine, and Mediterranean, usually applied to them, refer to their geographical location in Europe.

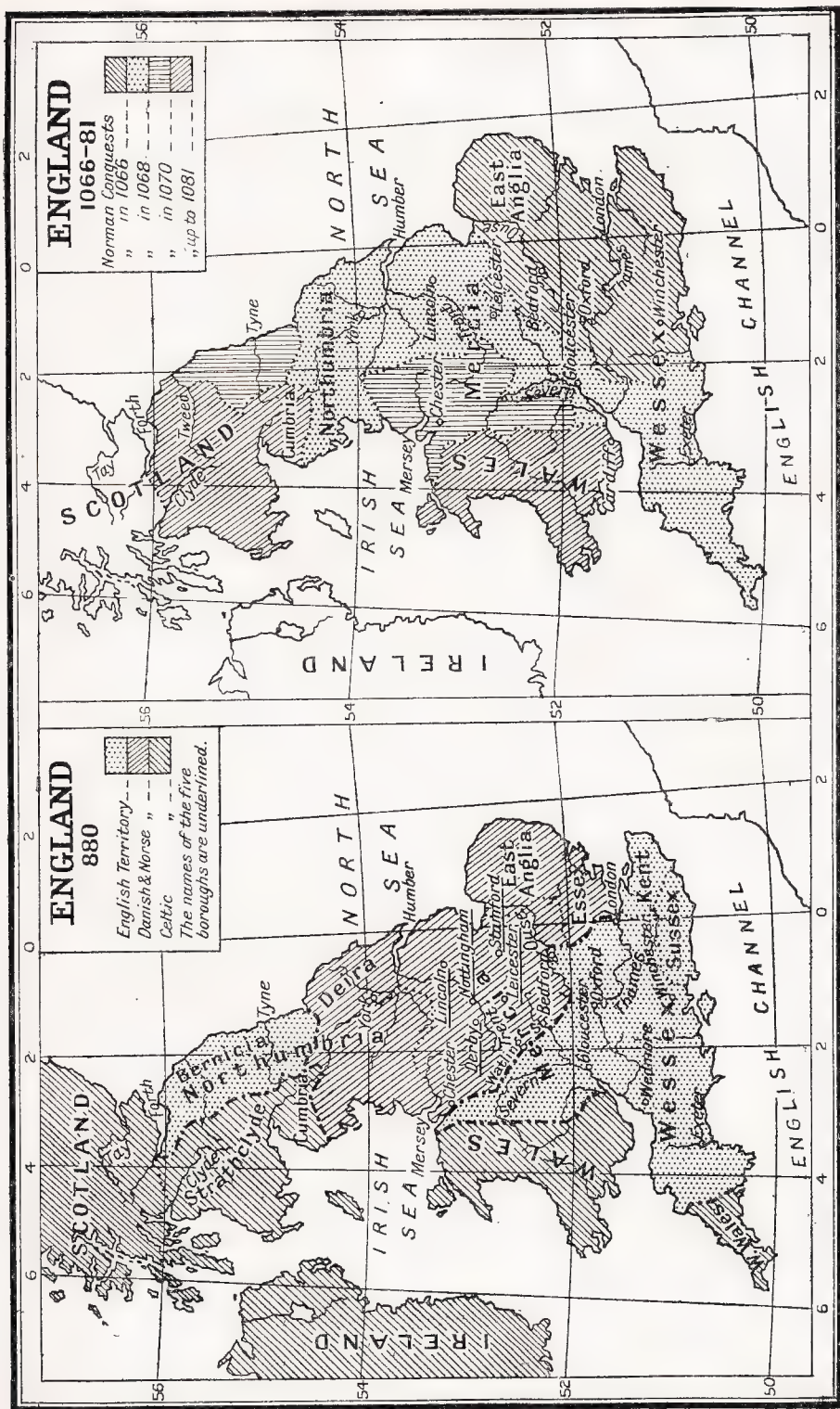
Ancient Nordic Colonies

The range of each of these races, however, extends far beyond the limits of Europe. The Nordic race is characterised by fair hair and blue eyes, and is found in its purest form in Norway, but it is also the obtrusive ingredient in a large part of the population of the British Isles, Northern Europe, and certain regions of north-western Asia; but ancient colonies of this race are found in most parts of Europe and the northern and western parts of Asia, as well as in North Africa; and in modern times a large part of the European populations of North America, Australia, and New Zealand belongs to this race.

The Mediterranean race has occupied the coasts of the Mediterranean Sea, European, Asiatic, and African, since prehistoric times, but it also enters largely into the composition of the population of western Europe and the British Isles and is the main element in the Iberian and Italian peninsulas. But



BRITISH RACIAL ORIGINS SHOWN IN HISTORICAL MAPS: THE WESTWARD ADVANCE OF THE ANGLO-SAXONS
 On the left, the map of England shows the invading races, Angles, Saxons, and Jutes, with a firm footing in the east of the country, the result of 130 years of conquest. The map on the right shows England at the period when Northumbria, in consequence of Edwin's victories, was the dominant kingdom



ANGLO-SAXON CESSION OF ENGLAND, TEMPORARILY TO THE DANES, THEN PERMANENTLY TO THE NORMANS
 On the left is shown the division of England between the Danes and the Anglo-Saxons, as fixed by the treaty between Alfred the Great and Guthrum; the Danes securing the north-eastern portion of the land. The map on the right shows successive stages in the conquest of England by the Normans under William I.

Distribution of Races

it is also the chief ingredient in the population of northern and north-eastern Africa, of Arabia, southern Persia, and the so-called Dravidian people of India, while, with considerable admixture, it is also found in Indonesia and Polynesia.

Alpine and Mongol Races

The Alpine race is found not only in the region of the Alps, Switzerland, Savoy, northern Italy, Tyrol, etc., but also in southern Germany, Brittany, the Balkan Peninsula, Russia, Asia Minor, Syria, Turkistan, etc.; and as an element in the mixed population of most parts of Europe, Polynesia, and America (both ancient and modern). The Turkic people, which used to be included in the Mongolian race, really belongs to the Alpine race, and such Mongolian traits as individual members of this people reveal are the result of intermingling with Mongols.

The Mongol race includes the Chinese, Tibetans, Gurkhas, the Burmese, Siamese, Annamese, Malays, the Mongols, Manchus, Koreans, Japanese, and such Siberian tribes as the Tunguses, Kamchadals, Koryaks, Chukchis, and Yukaghirs; but the Yakuts, Ostyaks, Samoyedes, Finns, Lapps, Kirghiz, Uzbeks, Turcomans, Turks, Bulgars, and Magyars, in spite of frequent admixture of Mongolian blood, really belong to the Turki branch of the Alpine race. The American Indians were derived from a primitive branch of the Mongolian race with a not inconsiderable admixture of Alpine (Turkic) blood.

Colour Schemes of the Maps

In the map of Asia the regions occupied by the Tamils in southern India and Ceylon, and the Telugus, Gonds, and Santals in India, are represented as a uniform dark sepia colour called in the key Dravidian. The chief ingredient of the people who speak the Dravidian language in India (and the same tongue is spoken by the Brahmins in Baluchistan) belongs to the so-called Mediterranean race intermingled with a minority of

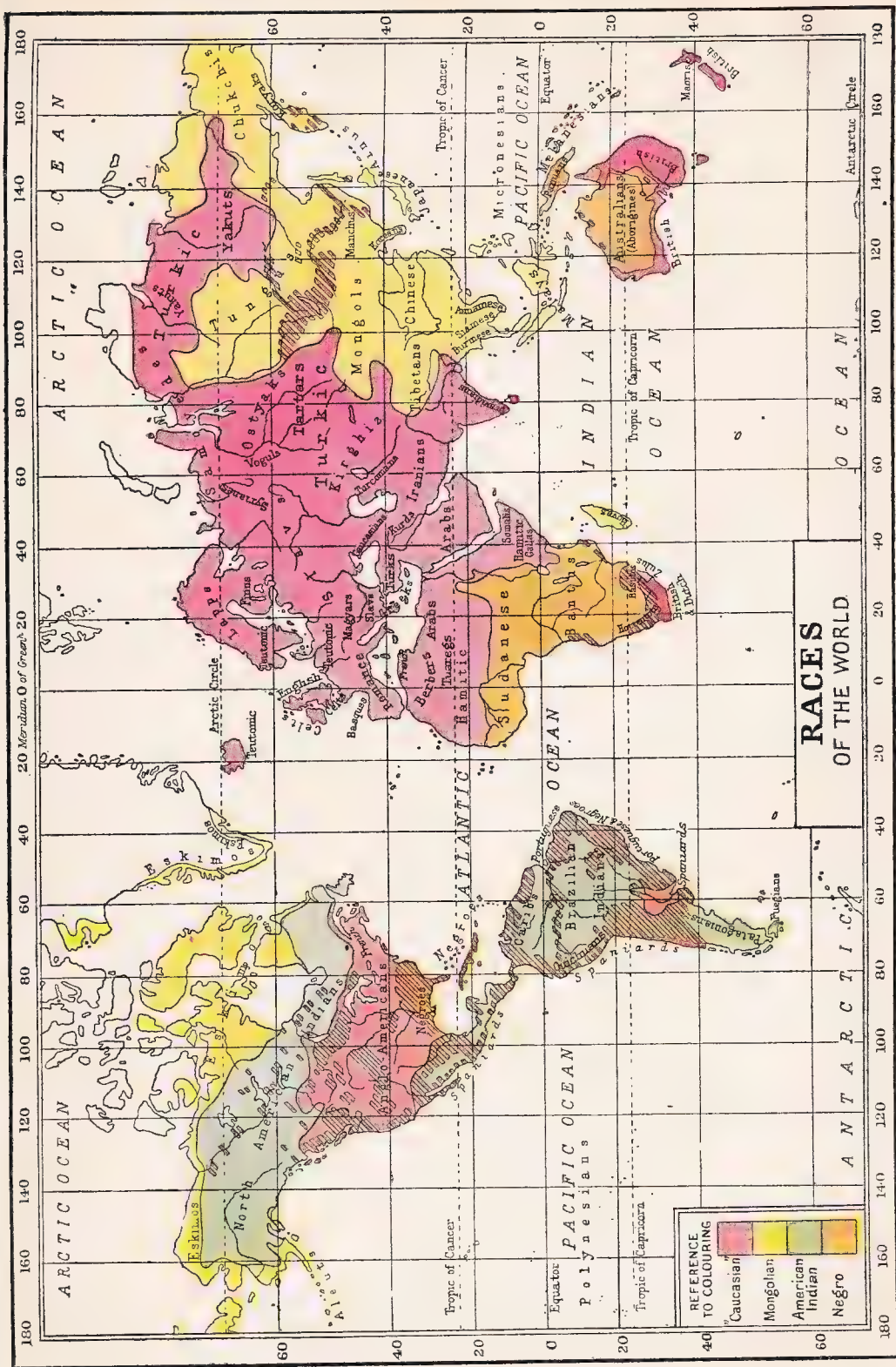
Proto-Australians and negroes. The Proto-Australian element predominates in some of the jungle tribes of southern India, in the Veddas of Ceylon, and in some of the peoples of the Malay Archipelago; but the aboriginal population of Australia includes the vast majority of this most primitive race of the human family.

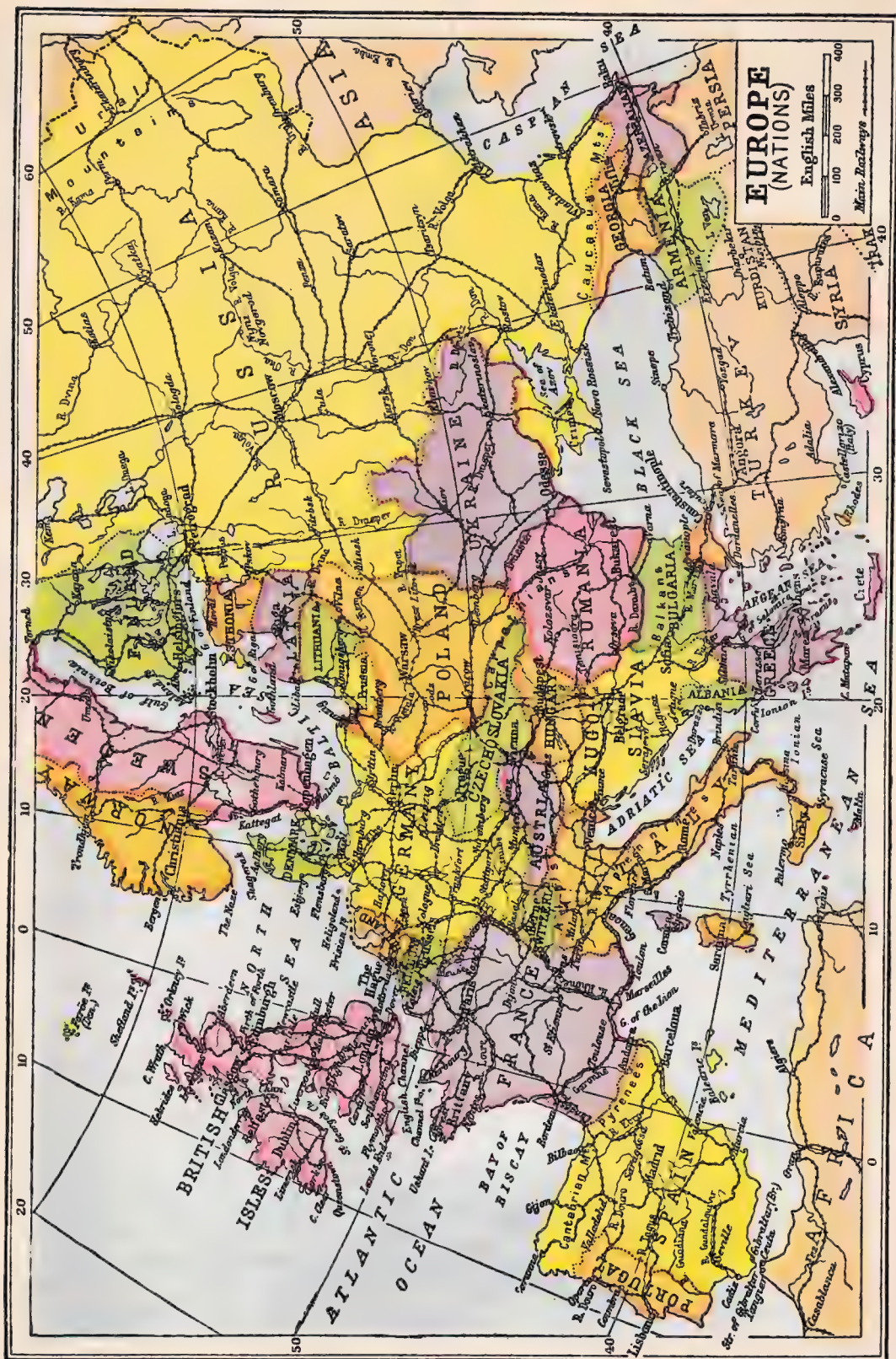
The black population of southern India, however, probably contains a definite strain of negro blood, of both the pygmy and taller varieties. For the negroid population of Melanesia, New Guinea, the Philippines (Aetas), Malaya (Semangs), and the Andaman Islands perhaps made their way from Equatorial Africa, the probable home of the race, to these eastern centres of colonisation.

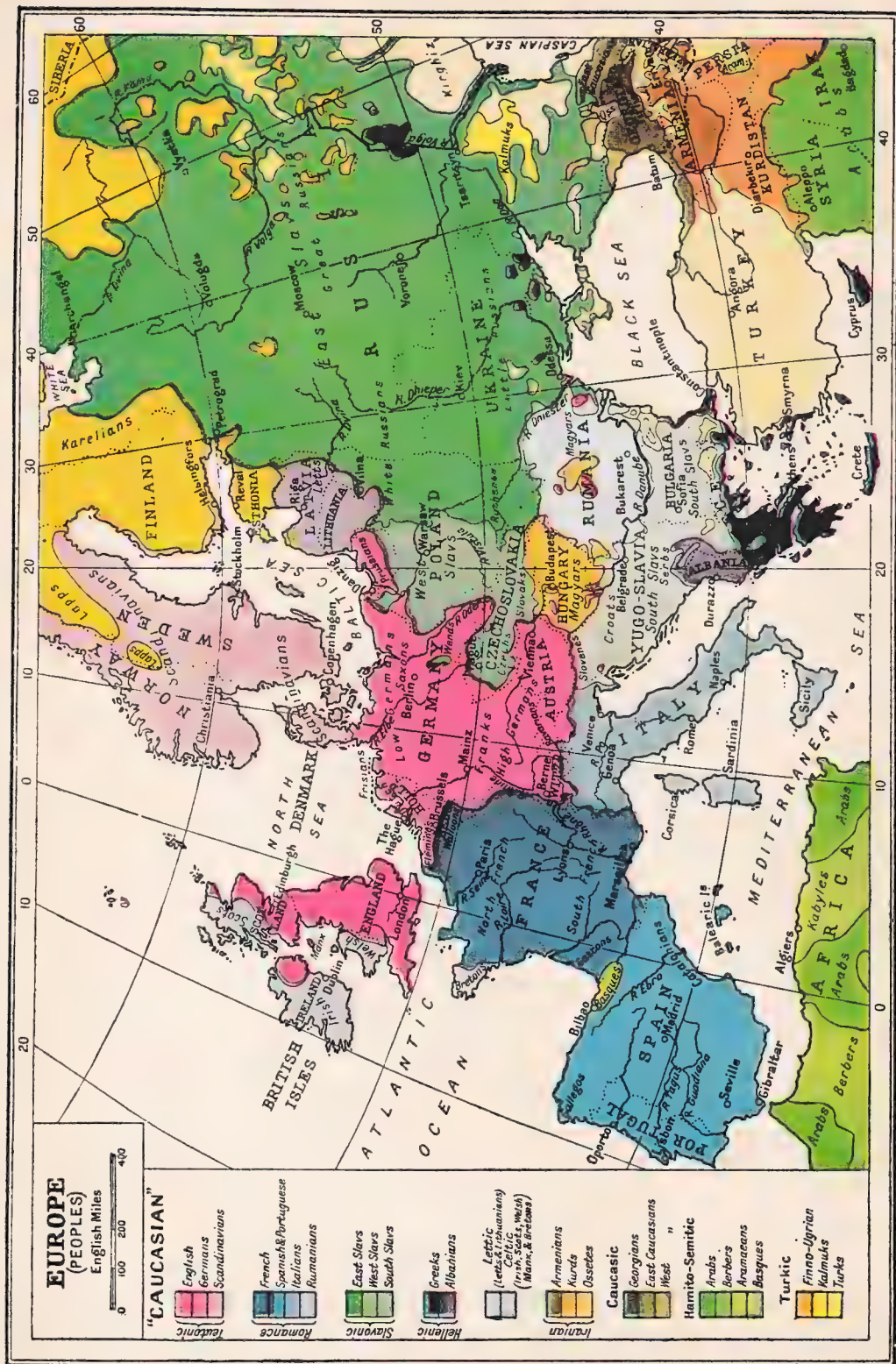
Africa, Asia, and America

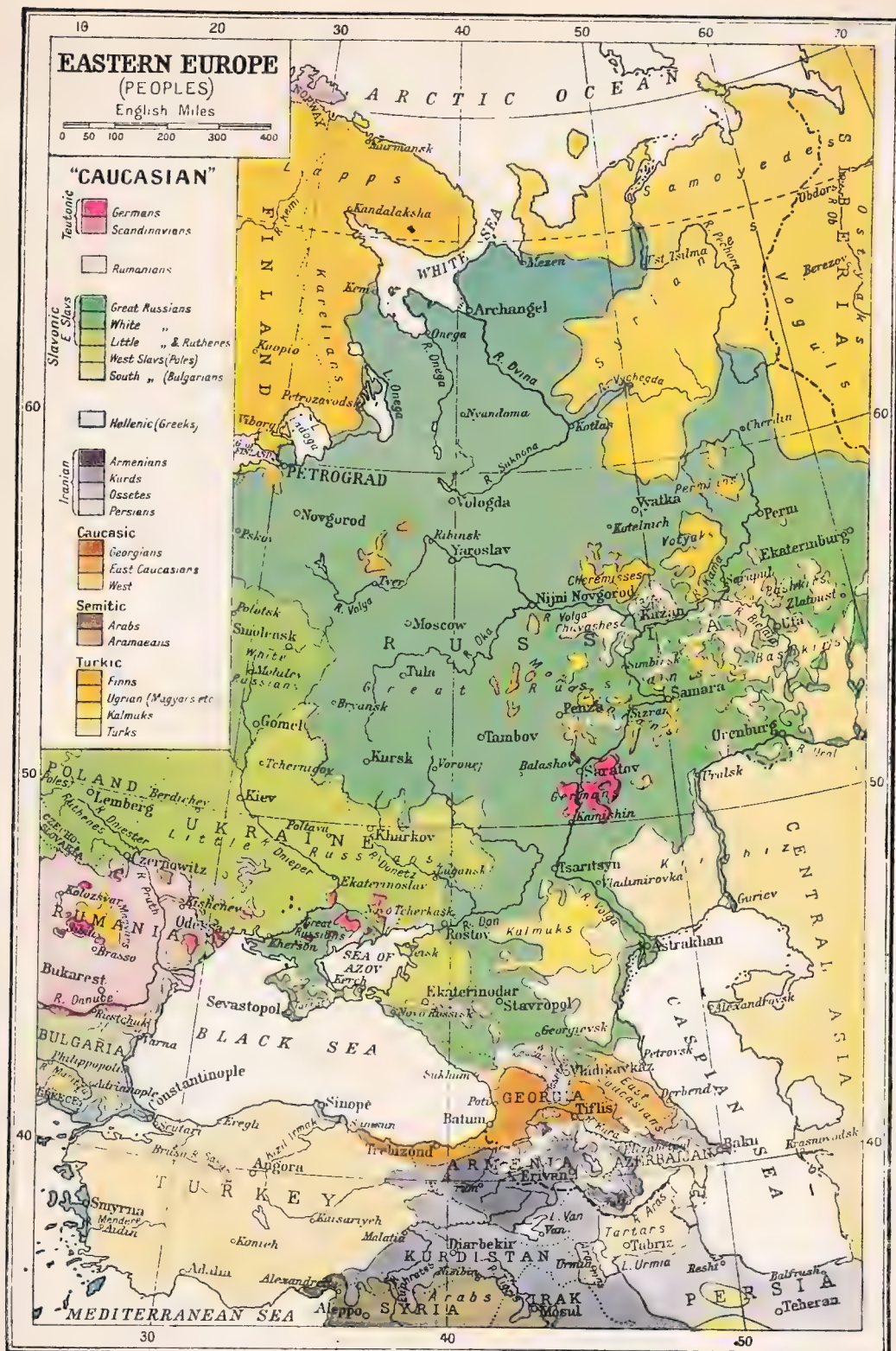
The distribution of the different tribes of the negro race is shown in the map of Africa. The areas occupied by the pygmies (Akkas, Bambutes, and Batwas) are shown in brown, and by the more specialised pygmy negroids (Bushmen and Hottentots) in a lighter shade of brown. The domain of the taller negroes is shown in green, the Sudanese negroes as a band (coloured light green) from West Africa to the Nile, and the Bantus farther south (from the Welle River north of the Equator to the Transvaal and Natal).

It is not known for certain when America was first colonised, but it is commonly assumed that when Europe was in the Neolithic phase of culture, possibly not more than three thousand years ago, people belonging to a Proto-Mongol strain mixed to some extent with Proto-Alpines, crossed the Bering Strait from the north-eastern extremity of Asia to reach America, and in course of time occupied the whole continent from Alaska to Cape Horn. The Eskimos represent another branch of the Mongol race, who spread throughout the greater part of the fringe of the Arctic, including America.







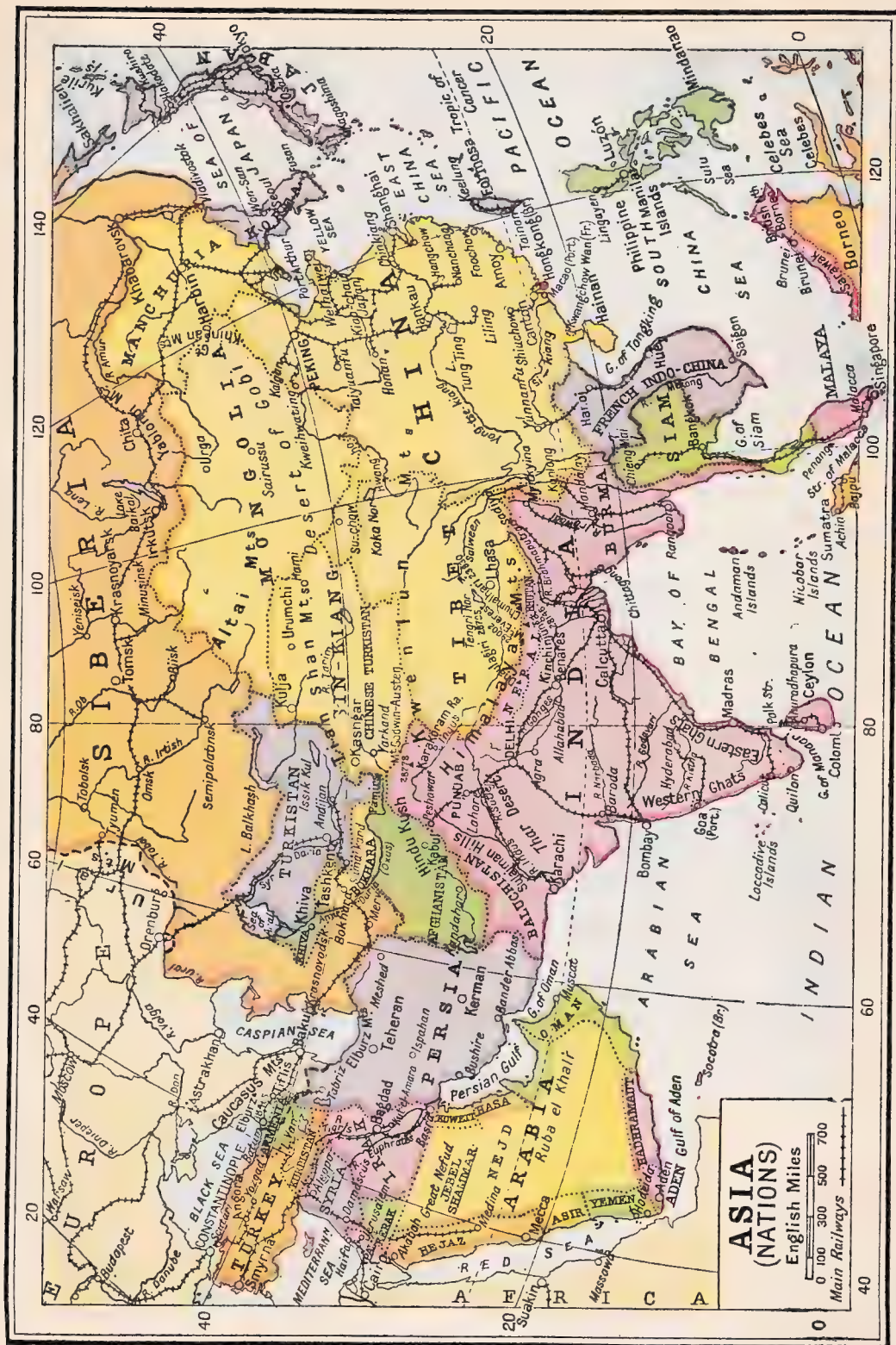




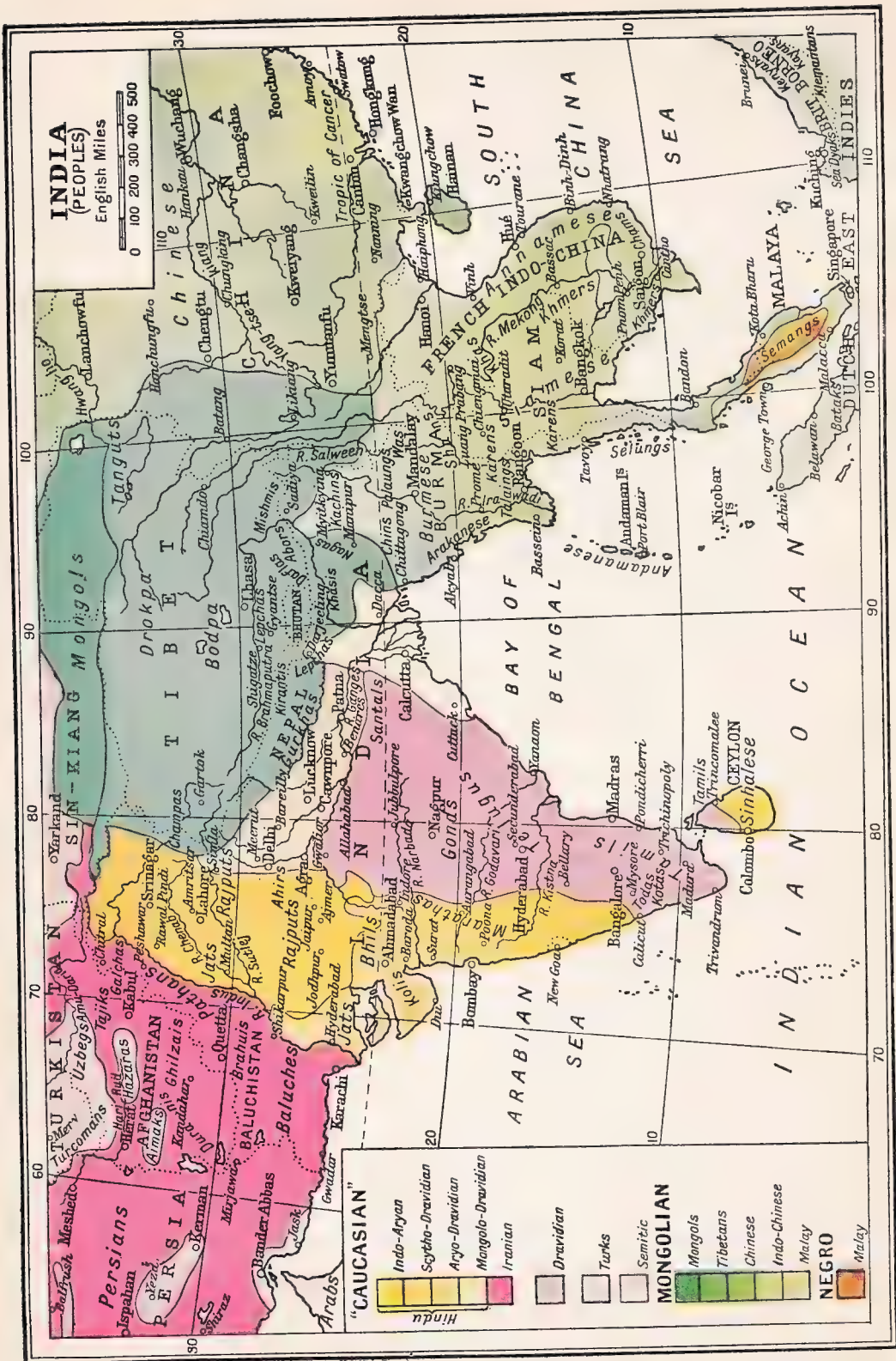












GENERAL INDEX

Specially Compiled by Monica Gillies

The appended general index to the seven volumes of *PEOPLES OF ALL NATIONS* has been so planned as to afford instant reference to the pages in which every country, tribe, or race is to be found. Every subject is arranged under its specific heading, in alphabetical order. The reader specially interested in ethnography is advised to consult also the "Dictionary of Races," by Mr. Northcote Thomas, in pages 5327-5372.

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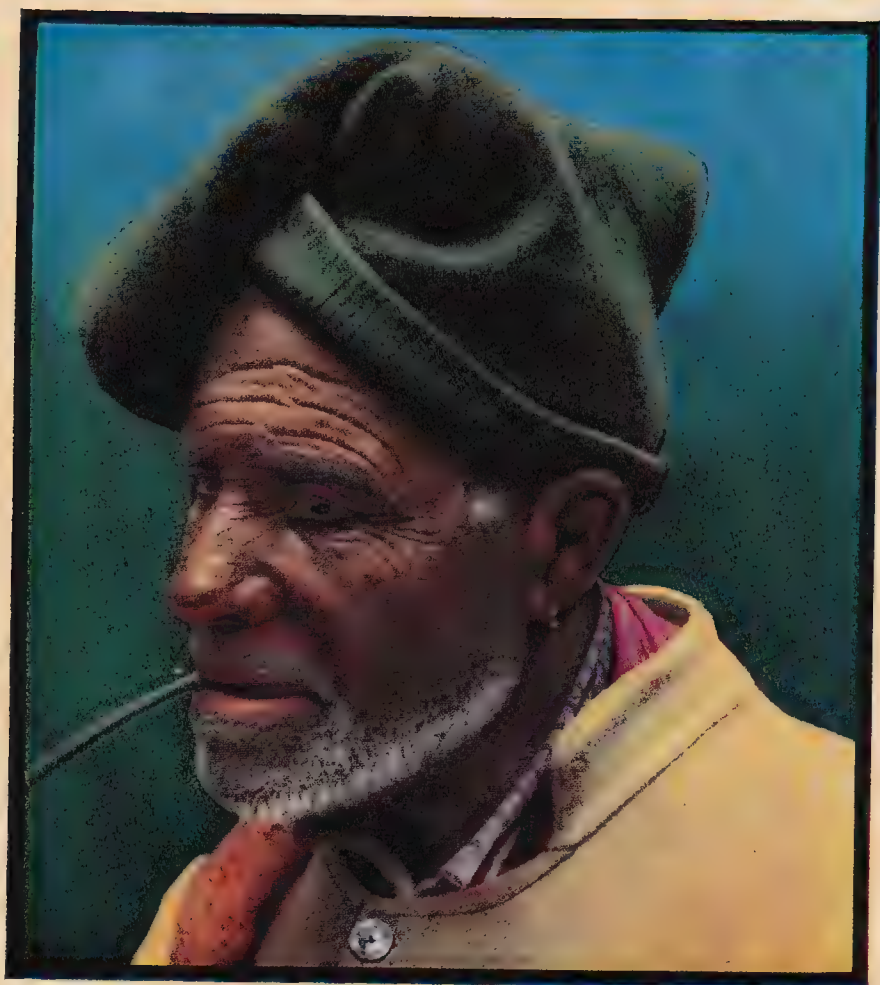
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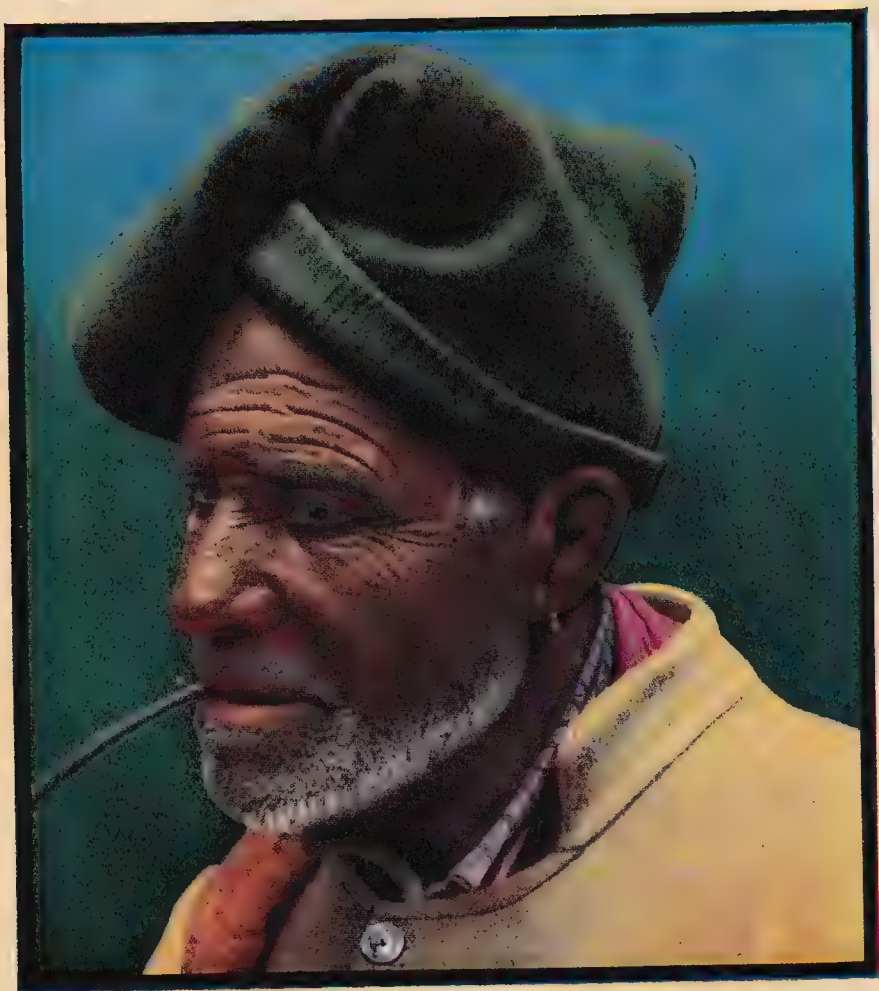
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Georgia

The Ancient People of Trans-Caucasia

By Henry W. Nevinson

Author of "The Dawn in Russia"

IT is difficult to define the exact limits of Georgia, for since the treacherous invasion of the country by Soviet Russians, Armenians, and Turks in the March of 1921, the independence of the Georgians has been again overthrown and their territory absorbed within the nominal boundaries of Russia.

Before the Great War the Province of Georgia, or Trans-Caucasia, included all the vast valley lying between the range of the Caucasus (which runs for about 900 miles from the Black Sea to the Caspian) and the range of Anti-Caucasus, which culminates in Mount Ararat. Its capital was Tiflis, its ports Batum and Poti on the Black Sea, and Baku on the Caspian; its connexion with Persia and Armenian or Kurdish Turkey ran through the southern town of Erivan, and near to Erivan stood the town and monastery of Etchmiadzin, the centre of the Armenian Church.

In former times the frontiers of the Georgian kingdom extended even beyond these limits, but the delegates of the Democratic Republic (established in May, 1918, and confirmed by the Constituent Assembly in March, 1919) claimed a much reduced territory from the Supreme Council in Paris, which gave the Georgian Republic "de facto recognition" in January, 1920, and "de jure recognition" in January, 1921.

We will keep to the frontiers then laid down, excluding the so-called Republics of Azerbaijan, with its capital at Baku, and of Armenia, with its capital at Erivan. Georgia proper will then be included within a line drawn from a point on the Black Sea, just

south of Tuapse, along the central summits of the Caucasus, over the two giant peaks of Elbruz and Kazbek (both over 18,000 feet), to a point about half-way down the mountain barrier of Daghestan, the home of the Moslem Lesghians.

The line then turns sharply south till it reaches the junction of the fertile Alaksan valley with the river Kura on its way from Tiflis to the Araxes and Caspian Sea. Then it follows the right or south bank of the Kura westward, and leaving the Kura below Tiflis, it runs almost due west across the Tiflis-Erivan railway, excludes Alexandropol, the junction for Kars, but includes Akhalkalaki and Ardahan, and so reaches the coast of the Black Sea just west of Riza, and about thirty miles east of Trebizond.

Within those frontiers is included a population of some three and a half or four million people, nearly ninety per cent. of whom are of pure Georgian stock. Their country is of singular beauty, fertility, and richness in minerals. The temperature ranges from perpetual snow down to sub-tropical heat. The land is always well watered by streams from both mountain ranges. The Rion



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GEORGIAN HOUSEWIFE AT HER DAILY TASK

The Georgian love of fiery red can be seen in the gay patterns from which this housewife's garments are made. Kneeling by her oven, she is engaged in baking this pancake-like shugarturi of flour and water. The oven is merely a hole in the ground, in the centre of which is a wood fire; this supplies heat to the sloping sides, against which the bread is baked.

From *Major W. J. P. Field*

(ancient Phasis) with its tributaries draining into the Black Sea, and the Kura with its tributaries draining into the Caspian, form the chief river systems, the watershed between the two systems being the rising ground near Gori, about fifty miles west of Tiflis.

The mountain formations supply very little coal, but considerable quantities of copper and iron. The chief mineral wealth consists in manganese ore, of which there is a large deposit in the valleys of the Kvirili River and its tributaries, not far from the ancient town of Kutais, overlooking the Rion valley. The ore is distributed over a district of 400 square miles, and is estimated at 200,000,000 tons available. It exists also in several parts of the country. Oil has been occasionally

tapped within the limits of Georgia proper, and I have seen prospectors at work for it at the head of the Alaksan valley, and in the neighbourhood of Batum. But hitherto it has not been found in such quantities as at the great centre of the oil district around Baku. Large numbers of "mineral" or medicinal springs, both hot and cold, are scattered over the country, the best known being in the district of Borjomi, near the top of the Kura valley.

Upon the lower slopes of the mountains (about 3,000 to 4,000 feet) are large forests of oak, beech, chestnut, pine and boxwood. Rhododendrons flourish up to nearly 10,000 feet. Oranges and lemons grow freely along the coast of the Black Sea. Under cultivation there is great abundance of

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maize, the principal food of the peasants. Barley, wheat, cotton, rice, and tea are also grown, and before the war there was an increasing trade in Georgian tobacco, usually exported as Turkish. There was also considerable trade in silk, fruit, cheese, timber, liquorice, wool, and skins. But one of the chief products was wine.

In the Alaksan valley at vintage the whole country seems to run with wine.

The grapes are squeezed in primitive presses, cleaned with boughs of yew, and the juice run off into huge earthenware vats sunk in the ground, and big enough to hold a man, for when fermentation is finished and the wine drawn off a man gets into the vat to clean it out. The wine is usually poured into tarred buffalo skins, which are laid upon narrow wooden carts and driven slowly along the mountain roads,



WHERE WOMEN WORK AND MEN ARE IDLE

The numerous races that inhabit Georgia share the laziness that is characteristic of the Oriental, many men spending their days in idleness, while their womenfolk do the work of house and field. Content to sit and meditate in their picturesque rags, these Georgians sometimes do not stir from their home all day, except, perhaps, for a short walk in the cool of the evening

Photo, Major W. J. P. Rodd

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joggling as they go. In 1913 Georgia produced 52,000,000 gallons of wine, about a third of which was exported to Russia. But much was also sent to France to serve as "body" for "Burgundy" and "Bordeaux."

Before 1900 three-quarters of the export and import trade was done with England, but after that date until the war Germany rapidly forged ahead, so that in 1913 she held 65 per cent., and the British trade had dropped to 7 per cent., though the greater part of the shipping entering Batum was still



VETERAN OF A MOUNTAIN STATE

Despite a brief spell of independence, his country is still under alien control, but with heart undimmed he continues to cherish the hope that Georgia will one day free herself from the Russian yoke.

Photo, Mrs. W. G. Wilson



WOMAN OF A HANDSOME RACE

One of a hardy, liberty-loving people, this gaily-clad Georgian shares the national hatred of oppressors, and is ever hospitable to her, believing in the proverbial saying: "A guest—a man from God."

Photo, Major W. J. F. Field

British, the German and other goods being chiefly carried in British bottoms. For passengers from Europe (Marseilles) France ran the best line of steamers.

In the high mountains a beautiful ibex (tur) may still be found, and the wild bison occurs. Bears are frequent, living chiefly upon the wild grape, varied with an occasional kid. Wild boar, reindeer, and antelopes exist in the forests, and along the banks of the Phasis (Rion), from which they take their name, are large quantities of pheasants, always marked, I think, with the white ring round the neck, as seen in recent English breeds. Before the war the price of a pheasant in the



"THINGS OF RAGS AND PATCHES": AFTER THEIR MORNING TUB

These black-haired, smiling Georgian girls, in their gowns of brightly-coloured Manchester cotton, and with their "shining morning faces," have just returned from their morning bath in the river, and are now busy washing their clothes. Though patched and torn, their simple dresses are gaily patterned and picturesque, having bright spots of colour in a drab landscape.

Photo, Major W. J. P. Rodd

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country towns near the Rion was 25 *kopeks* (about sixpence). The number of domesticated cattle and sheep in the country was estimated at 12,000,000 head.

The name "Georgian" is said to be derived from a Persian word "Gurg," and Persian influence is easily traced in much of Georgian art. The people's own original name was Khartli, but the Russians call them Groussians. All Georgians still speak the same language, which, I believe, has not hitherto been traced to any other relationship, though some scholars, such as Rawlinson, Lenormant, Michel, Tzaretheli, and

others connect it with Sumerian-Babylonian. Georgians remain one stock, though divided into several clans, according to district, such as the *Gurians*, the *Mingrelians*, the *Imere-*thians, and the *Svanes*.

Upon the slopes of the higher mountains relics of almost pre-historic tribes are found, like strata left by the tides of successive invasions from Asia, and driven up to the least habitable regions.

Here and there, especially in the parts of Georgia east of Tiflis, one comes upon colonies of Molokans, the Russian Quaker sect, so called because they drink milk in Lent; and one finds



DESCENDANTS OF THE GOLDEN HORDE EN FÊTE

These small Tartar children have dressed their best clothes in honour of a national holiday. Bright colours are dear to the heart of the people of the Caucasus, and the scarlet velvet caps of this quaint set of girls are duly decorated with gold bands or beads. The name Golden Horde was given to a branch of the Kiptchak Tartars who invaded Europe in the thirteenth century.

Photo, Florence Townsend



MUSICAL INTERLUDE IN A GEORGIAN GLADE

Seated on the pile of timber he has been cutting, this Georgian peasant snatches a few minutes' rest from his labour, and whistles away the time with a Georgian bagpipe. One of the most ancient forms of musical instrument, the bagpipe is in great favour among the people of the Caucasus, few of whom lack musical ability

also colonies of Germans who migrated from Swabia early in the nineteenth century because they were told the end of the world was at hand, and it would be well to be in Jerusalem when the time came. They moved slowly, and as nothing catastrophic occurred, and the agents whom they sent forward reported ill of life in the Holy City, they remained upon lands allotted them, and constructed typical German villages, cultivated their fields in the German manner, and still retained their German tongue and literature, though they speak Russian, and sometimes Georgian as well. At one time there were large settlements also of the Russian sect of Doukhobors, or Spirit-wrestlers, but

owing to the persecution under Nicholas II., nearly all of them were emigrated to Canada at the end of the nineteenth century. In the mountains dwell tribes called the Ingoosh, especially along the route of the old Georgian military road—improved by the Russian Government in 1865—from Vladikavkas (Fortress of the Caucasus) to the ancient Georgian capital of Mtskheta, only a short distance west of Tiflis. These Ingoosh tribes are reported to live by brigandage, but I came through them undisturbed in 1906, though the military road was at that time declared closed and unprotected owing to revolution.

The Georgians proper are a finely-formed and remarkably intelligent



REPLENISHING THE CELLARS OF A GEORGIAN TAVERN

These men are just delivering at a village tavern a consignment of wine from the vineyards of Kakheti, which comes some of Georgia's choicest vintages. Wine is the common drink of all classes, and at vintage time the country is running with it. The wine is usually stored in tanned buffalo skins, three legs of which are sewn up, the fourth, which is tied, serving as a spout.

Photo, Mrs. W. G. Wilson

people. They have a passion for education, and before the Bolshevik invasion of 1921 possessed in almost every village libraries of Georgian and other literature, which the Russian invaders at once destroyed. At Tiflis they had a great college or university, built by the Georgian Princes, or land-owners; for when the Russian Tsars annexed the country, contrary to their formal treaty early in the nineteenth century, they granted the title of Kneaz, or Prince, to the chief land-owners, and it usually happened that a Prince owned about thirty acres.

Owing to the difficulty of the language and script, little is known of Georgian literature outside the country, though some German scholars have studied it; and Marjory Wardrop, sister to Oliver Wardrop—himself a Georgian scholar and British High Commissioner in

Trans-Caucasia, 1919-1920—translated "The Hermit," a poem written on an ancient Kazbek shrine by Prince Ilia Chavchavadze (born 1837). The most famous Georgian classic is "The Man in the Panther's Skin" (*Vepkhis Tkaosani*), written during the reign of the great Queen Tamara, about the time of the English Richard I. Towards the end of the seventeenth century Prince Sulkhan, one of the great Orbeliani family, said to have originated from China, wrote an excellent account of a "Journey through Europe" in Georgian, collected the Georgian folklore—he was personally acquainted with La Fontaine—and compiled a Georgian dictionary of 25,000 words.

Church architecture is mainly traditional, the type being best represented by the ancient monastery of Gelati, in the mountains above Kutais. It was



FETCHING THE DAY'S WATER SUPPLY FROM A CAUCASIAN RIVER

Though water is laid on in a more or less civilized manner in the larger towns, elsewhere in Georgia the methods of supply are still very elementary. This well designed bridge, strongly built in order to resist recurring floods, witnesses daily the filling up and removing of barrels of water which are drawn by bullocks or, sometimes, by mountain ponies

Photo. Mr. H. G. Wilson



PLOUGHING IN THE PASSES OF THE CAUCASUS

This handsome Georgian boy is ploughing near the great military road over the Caucasus Mountains. The oxen on which he is sitting are only two in a team of a dozen, which two boys accompany him to control. Some of these ploughs require ten pairs of oxen to draw, and seven men to guide them—a great expenditure of energy with but poor result

Photo. Messrs. Goss & Wilson



STALWART DESCENDANT OF A HARDY MOUNTAIN RACE

With his faithful companion at his feet, this young Georgian stands outside his wooden dwelling. The large, sleeveless cloak, known as a *foneta*, that he wears hanging over the left shoulder, is of thick black felt, made from goat or horse hair, and serves not only as a useful waterproof for rainy days, but also as a warm blanket when the nights are cold.

Photo. Mrs. H. G. Wilson



MEMBER OF THE GEORGIAN ARISTOCRACY

Until comparatively recent times, the feudal system existed in Georgia, and the peasant classes were ruled by petty princes. Blue blood still runs in the veins of many landowners, and this prince is representative of the aristocracy of his country. The goat's-hair cloak and astrakhan cap that he wears are characteristic of the Georgian, who is never without his dagger, except when in European clothes.

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built, probably upon an older foundation, in the latter part of the eleventh century, at the time of David the Restorer. The cone-shaped tops to the towers are distinctively Georgian, and though the Byzantine influence is evident, a Georgian church can always be recognized by its resemblance to traditional type. The sacred painting is traditional also, but it is hardly to be distinguished from Byzantine. The famous Iberian Virgin, now at Mount Athos, was a Georgian work—said to be of the seventh century—but the copy of it under one of the Kremlin gates in Moscow is so Byzantine in character that Russian worshippers regard it only as the most sacred of their icons.

In point of doctrine there is no real difference between the Orthodox Russian or Greek Church and the Georgian; but the Georgians claim ecclesiastic independence, with control of their own church property, and their Church suffered much persecution and pillage

at the hands of the Russian Government up to the Russian revolution. And it suffered under Bolshevik domination, though for different reasons.

Georgian houses are built of rough stone or baked mud, and usually provided with large wooden balconies round the first floor. The roofs are generally red tile, of the wavy shape common throughout the Near East. Often the houses in the richer districts, as in the Alaksan valley, are of great beauty, and sometimes traces of Persian occupation are seen in relics of harem screens before windows, and in brilliant glazed tiles built into the walls. Besides architecture and sacred icons there is little native art, except the work in silver and steel.

Fine daggers and swords of tempered steel, with sheaths of chased silver, were made in Vladikavkaz up to the Great War, and the daggers were part of the equipment of Caucasian soldiers, as well as of ordinary peasants. A very



YOUNG SONS OF GEORGIA'S MOUNTAIN PEASANTRY

Wearing the astrakhan caps that are the Georgian national headdress, these lads are sitting by the great military road which traverses the largest pass through the chain of the Caucasus. Kazbek, near by, is one of several villages to be found in the wider parts of the pass of David, and takes its name from that of a great family that once owned the country side.

Photo, Maynard Owen Williams



YOUTH, MANHOOD, AND OLD AGE OF THE GEORGIAN RANK AND FILE

More than 2000 years ago the Georgians were a free people. Conquered by Alexander the Great, they again became independent on his death in 323 B.C., and their kingdom attained the zenith of its prosperity about 1200. After the annexation to Russia in 1801 the national spirit of enterprise virtually disappeared from Georgia, but the people, though still hard pressed by foreign rule, are gradually working their way towards light and liberty

Photo, Mary H. J. P. Smith

beautiful kind of silver belt or girdle was also made, and was worn by many Georgian women. But perhaps the very best metal work was done by the Moslem Lesghians of Daghestan and the mountains no longer included in Georgia.

The Georgian men usually wear an astrakhan cap called Papakh, and in winter a huge, sleeveless cloak of shaggy wool, called Bourka. When it is not very cold they wear a long coat or jacket (Tcherkeska) of rough

wool, and underneath a linen or cotton tunic, loose trousers and leggings. The chest before the Great War was usually adorned with copious rows of cartridges, and a dagger was hung at the girdle. The women wear a similar Tcherkeska, skirts, and silver chains and buckles across the bodice. Their most peculiar article of dress is a stiff band of velvet round the head, holding in place a large white veil, two long false curls being attached to the velvet band. This adornment is a recognized object

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of sale in most Georgian shops or general stores.

At marriages large white veils, often of fine lace, are hung over the head, false curls and all. Widows and the mothers of babies who have died wear white veils without any ornament. At weddings, usually held just after the vintage, the bride's cart or phaeton is preceded by a cavalcade of her male relations, who ride desperately to and fro, galloping their horses up and down the steepest ravines, perhaps a faint reminder of the ancient marriage by capture. They represent the defending force. In front of the cart walks a "merryman," holding a long skewer in either hand, with bits of bread on one skewer and fragments of cooked meat on the other. At his side is a friend with a dripping wine-skin, and every passer-by receives a bit of bread

and meat and a sup of wine in honour of the bride.

Then come the musicians with the bagpipes (Zurna), mandoline, and drum. The music is of that quavering, nasal, and minor kind common throughout the Near and Middle East, and usual even in India. Probably it is Persian in origin. It continues, with dancing, outside the church during the ceremony, and then the procession conducts the bride and bridegroom to their house, where the husband lifts the wife over the threshold in accordance with tradition common in other countries as well as in ancient Rome.

Near Signakh, a mountain town, overlooking the Alaksan valley in the district of Kakhetia, stands an ancient convent covering part of the holy Nina's remains (the Saint who first brought Christianity to the Caucasus, probably in the fourth



WRESTING A MEAGRE HAY CROP FROM A RUGGED SOIL.

The inhabitants of this little Caucasian village of Gergeti, which is half-way up the Kopsch, valued by the Georgians Ice Mountain, vie out a precarious living from their soil in the fields. Their flat-topped houses, like those of many of these mountain communities, are built so that the roof of one forms a front yard for the house above.

Photo, Margaret Owen Williams



EASE AND LUXURY IN THE CAUCASUS

Surrounded by brightly-coloured rugs and hangings of rich Caucasian silks, this dark-eyed daughter of the mountains reclines at ease on her cushioned divan. A cultured woman of European education, she yet clings to the costume of her people, comprising a silken coat which covers loose trousers gracefully caught in at the ankles, and a scarlet velvet cap, richly ornamented with pearls

Paints, Florence Farmborough

century). The rest of her relics are now in a village church in Belgium, but I do not know how they came there. It is a place of peculiar veneration, but hardly less frequented is the white church of Allaverdi in the valley below. For about vintage-time a kind of Feast of Reason is held there, and all sects or religions and enemies of every kind may meet as under a Truce of God and drink wine together.

The word Allaverdi is said to mean God the Giver, and probably refers to the divine bounty of harvest and vintage, but Oliver Wardrop traced it to the memory of great assistance given by Tartars to the Georgians in one of their many wars against the Persian invaders. At all events the word has now passed into the Georgian language, and is the cheerful cry when at banquets they call upon the stranger to empty a goblet at one draught. For the country,

as I have said, overflows with wine, though to be sure the more temperate sometimes drink the fermented mare's milk called Koumiss.

It must not be supposed, however, that life in the Caucasus, even before the Bolshevik invasion, was all milk and honey and wine. In the higher mountains life was wretchedly poor, the cattle and sheep and a little maize or rye bread being the only food. In the mountain inns or rest houses I have often found nothing at all to eat or drink, and have slept upon slightly slanted shelves of board with six or eight men lying in a row beside me—no covering or warmth of any kind.

The Georgians, especially in the region of Guria, which lies westward towards the Black Sea, are peculiarly capable of self-government. This was proved during the brief period of freedom from Russian rule (1904-1906),



RIDERS OF THE PLAINS AND HUNTERS OF THE HILLS: A HALT ON THE ROAD

Known throughout the world for their wonderful horsemanship, the Cossacks will deserve their name. It is said that they can ride better than any other people, and certainly the management of horses appears to be an instinct with the young Cossacks, who, indeed, lend to the saddle from his earliest years. These riders can perform many marvellous feats, such as mounting a rearing horse and standing erect at full gallop, and the Cossack's horse, being singularly accustomed, is especially bred for its ability to traverse the perilous paths of the Caucasus.

Photo, Florence Fawcett

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when the Russian Government was too much occupied with the disastrous war with Japan, and Georgia declared her independence. The Gurian peasants live in isolated farms, but they combined into communes, elected their own councils, boycotted all Russian authorities, organized all their public works, and summoned transgressors before public meetings of the commune, where guilt was decided by vote, and the punishment (usually in the form of boycott) was duly allotted. It was of this experiment that Tolstoy wrote to a friend in the country:

What is happening in Guria is an event of immense importance. Tell the Gurians there is an old man who for twenty years has been ceaselessly repeating that all the evils of humanity are due to the fact that men are always expecting to find some external aid with which to organize their lives, and when they see that the authorities do not aid them



BRED TO ARMS FROM INFANCY

This small Circassian lad is a miniature replica of his father, his white parade uniform being complete in every detail, with tiny dagger, cartridge-cases, and fittings and trimmings of Caucasian silver

Photo, Florence Formanovitch



THE GARB OF HIS ANCESTORS

The chief feature of this ceremonial costume, the "kuladja," which is now only seen at public festivals in Georgia, is the gold or silver dagger, which gives an added touch of richness to the crimson velvet jacket

Photo, N. M. Kistachvili

and do not create order, they begin to accuse them, to condemn them, to revolt against them. What should be done is exactly what the Gurians are doing—to organize life in such a manner that there should be no need for any authority.

Such being the character of the people, it is all the more lamentable that after their brief periods of freedom (in 1904-1906 and 1918-1921) they should again have fallen under the oppressive domination of the Russian hordes and the peculiarly arbitrary and centralised form of Soviet government.



GROUP OF GERMAN PEASANT WOMEN ADORNED WITH THE MANIFOLD FALLALS OF BLACK FOREST FASHION

The German Black Forest has a two-fold attraction, its picturesque scenery and its picturesque peasantry. Scarcely a valley but has its own peculiar charms and hardly a village but has its own valley of peasant life. A traveler of the Black Forest may be easily recognized by his costume, and there are certain districts where the distinctive head-dress sets above, composed of a high crown of beads, is worn by every village girl.

Photo. International Photo Service

Germany

I. A Land of Many Races & Social Contrasts

By William Harbutt Dawson.

Author of "The German Empire, 1867-1914," etc.

GERMANY presents the utmost variety alike of physical, racial, and social characteristics, and a faithful description of the land and its people must be sparing of sweeping generalisations. As to its population in particular, it is to be remembered that the German nation, as we know it to-day, is an amalgam of many tribes and tribal combinations, each one with its own history and traditions, habits and customs, dialects and institutions. All that can be attempted in a summary survey, therefore, is such a picture as will bring into relief the essential facts of the collective life and character, special treatment being reserved for certain of the leading political divisions and tribes.

In physical conformation Germany falls into two great divisions, known as Upper Germany and Lower Germany respectively, the former consisting of a southern zone of highland, broadly stretching across the whole country from the Ardennes and the Vosges Mountains in the west to the extreme east, bordering on Bohemia and Austria, and a vast plain running northward of this highland to the seaboard.

Region of Mountain and Forest

The highland starts with a chain of hills and mountains of medium height—the Rhenish Slate Mountains, Westerwald, Hunsrück, Taunus, the Thuringian Forest, the Harz Mountains, the Erzgebirge or Ore Mountains between Saxony and Bohemia, and the Riesengebirge or Giant Mountains, between Prussian Silesia and the same group; while beyond stretches a high plateau flanked by the Odenwald, the Black Forest, and the Bavarian and Austrian Alps. The highest elevation is reached by the Schneekoppe in the Giant Mountains,

rising 5,260 feet above sea level. Very characteristic of this hilly region are the large number and extent of its forests.

The special features of the lowland of the north are the extensive lake regions of Holstein, Mecklenburg, Pomerania, and East Prussia (the Masurian district), the great area of its cultivated and uncultivated moorland and sandy plain, and an abundance of forest, as in the south.

Lovely Lakes and Waterways

A moist climate and the configuration of its surface have made Germany a land of rivers, ranging from the great waterways of commercial intercourse to hundreds of minor streams of all degrees of economic and local importance. All the large rivers run north, the Rhine, Weser, and Elbe flowing into the North Sea, and the Oder and Vistula into the Baltic; the Danube, it is true, has its rise in Germany (in the Black Forest), but though fed by several tributaries which pass exclusively through German territory, the greater part of its navigable bed lies in Austria, Hungary, and Rumania. The lakes of the north have already been mentioned. In the south are Lake Constance, of which Germany is a co-proprietor, the lovely lakes of Bavaria, ranging in size from some eighty square miles downwards, and a series of picturesque little lakes embedded in the hills of the Black Forest. The country is also exceptionally rich in mineral springs.

Along the coasts of the North and Baltic Seas lie a number of islands, mostly of small area, and some for that reason uninhabited. The largest is Rügen, which, like Heligoland, Norderney, Juist, Borkum, and other islands, has enjoyed great popularity as a holiday resort. Lying off the Baltic are several

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TWO LITTLE MAIDS FROM SCHOOL

Along the dusty country road of a Black Forest district they are wending their way homeward from the Volksschule. On the morrow they will eagerly retrace their steps, for children of Germany seldom, if ever, need driving to school

Photo, C. Uchter Knox

large freshwater haffs or lagoons, cut off from the sea by narrow strips of land, pierced at a single point by the outflowing water.

The Prussian province of Holstein is perhaps the part of Germany which, in its general physical features and its climate, as influenced by the contiguity of the sea, most reminds the Englishman of his native land. There he finds the same undulating country, the same forms of cultivation, the same breeds of cattle as at home, with the hedges which the Angles introduced into England in distant ages. Similarly Bremen, rare in Germany as a town of single-family houses, approaches most nearly to the type of the English town.

The division of Upper and Lower Germany named above marks just as clear a distinction in language and dialects, as well as in habits, customs, and modes of thought, as exists between Scotsmen and English, or in England between north-countrymen and southerners. As to language, the German of Lower Germany speaks on the whole with a softer intonation, while the Upper German, together with a certain harshness, has a greater range of tone. It is a seeming paradox that while the north claims to be the present home of High German speech, it is also the home of Low German, or Plattdeutsch, a vernacular of which the stories of Fritz Reuter, the Mecklenburger, are the literary classics.

North Germany claims to be Old Germany, for the south was peopled by migration from the north. Of the many Germanic tribes of history only the liberty-loving Saxons, occupying the flat lands

of the north-west between the Rhine and the Harz Mountains, and the hardy Frisians, who inhabit the coast land of Oldenburg and North-west Schleswig, with many of the islands in the North Sea, can be said to hold their original territories. The Franks, on the other hand, spread from the Lower Rhine to the Middle Rhine and the Main, while the Slavic east of Germany was settled by various tribes, chief among them the Saxons, Franks, and Thuringians. Physically, the Low Saxon represents the ancient German type, as characterised by blond hair, light skin, and blue eyes, features which occur less commonly the more south one goes, until the pronounced brunette

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type of Swabia and Bavaria is reached. Tall figures with long and narrow faces—the latter, too, typically Germanic—are characteristic of the north-west and the south-east, while in the south-west and also in the Slavic districts of the north-east a shorter build and the broad type of face predominate.

Some of the outstanding characteristics of the dominant tribes may be conveniently noted here. The Low Saxon is a man of strong and independent character, somewhat heavy, reserved, not very approachable, never the first to make advances, and inclined to suspicion and distrust. He has, however,

all the old combativeness and strong sense of right, and these dispose him easily to be litigious. His is not a bright and sanguine temperament, for the atmosphere of the lowland, with its large share of cloud and fog, encourages moodiness and taciturnity. His essentially prosaic character, however, is redeemed by a rich, dry humour, and he is a man who can joke with utter immobility of features. He is given to proverbs, embodying much rude mother wit, as, for example, "Everything with measure, as the tailor said when he struck his wife dead with a yard stick." The Low Saxons have a strong practical sense,



PART OF THE DAILY ROUTINE OF THE BLACK FOREST HOUSEWIFE

Many a peasant wife and mother of a family takes it not at all amiss that she must spend the greater part of the day in hoeing, digging, or planting in the fields, and in South Germany, where nature is especially kind to her children, the conditions of life are much happier and more agreeable than those attending the rough-and-ready existence of the land workers in East Germany

Photo, G. G. Keller, Kona



FILIGREE NIMBUS OF RUSTIC REFINEMENT

The diversity of headgear prevailing among the peasantry of the Black Forest, the Bavarian Highlands, and the Spess Forest, is even more pronounced than the variety of dress. In the Black Forest virtually every valley possesses distinctive fashions of its own, and this frail hat of delicate lace-work surrounding the fresh face of a village maiden is undeniably attractive.



HOMELY BUT COMELY PEASANT PAIR OF THE BLACK FOREST

The German peasant woman is accustomed to agricultural work from childhood ; energetic, sturdy, and robust, she makes a very fitting mate for the peasant proprietor. The costumes of this newly-wed pair from Schapbach are lacking in all ostentatious display, but the "schappel," or chaplet, composed of coloured glass balls and beads, is a never-failing feature of the bridal attire

Photo, Georg Henschel



BAPTISMAL PROCESSION IN THE BLACK FOREST: THE PROUD PARENTS ACCOMPANIED BY RELATIVES AND FRIENDS.
 Personal life is done in an unnecessary quality in many a district of the Black Forest, where one style of costume and but so far becomes law as to attach from the localities called all fashionable notions regarding fashions. The desire to imitate a neighbor in substance, the originality of dress finds no home in the heart of these women; one and all, rich and poor, adhere to the regulations above, and wear it cheerfully and with pride on all occasions.
Photo, Georg Blackel



MATERFAMILIAS OF MUNICH IN THE BOSOM OF HER FAMILY

When quite tiny tots German children are taught the elements of obedience, and so soon as they can walk, these small people—models of good behaviour—are admitted to many of the social gatherings of the grown-ups. The "Kinderstube" (children's room) is generally a delightful apartment, large and airy, and containing a wealth of enchanting nursery books and beautiful fantastic toys

and have produced many travellers and scientists, but their tastes do not specially lie in the direction of poetry and art.

The Frisians are people of tough fibre, both physically and in character; they are very conservative in their habits and institutions, keep apart from their neighbours, and are greatly given to intermarriage, so that there are whole villages of relations. They are not musical—an old saying runs, "Frisia non cantat"—nor are they a poetical people.

Keeping still to the north we must note the cleavage made by the Elbe, which separates the old Saxon land on the west from the Slavic territories peopled and civilized by Saxons and other tribes. In this eastern region is the true home of the Prussians, the most virile of the modern German stocks, though of Slavic origin and allied to the Baltic-Lithuanian races.

Taking them collectively, the Prussians are a strong, gifted, and strenuous people. Without the imagination and vivacity of the Gaul, as represented by the people of the Rhine-

land, or the intellectuality and the fine instinct for culture which mark the Swabian, they are the master-minds of Germany in all that belongs to material civilization. In everything that lends itself to system, and finds in system its most perfect expression, the Prussians excel. Pre-eminently their capacity and strength lie in practical affairs rather than in those of the mind and spirit, and herein they are as Romans to the Greeks of Württemberg in the south. Thus they have never excelled in political government, which has to do with men, but have brought municipal government, which is concerned with things, to a degree of efficiency hardly equalled elsewhere.

Behind German enterprise and success in commerce and industry, in the organization of the powerful syndicates and trade federations, and in the great transport systems which have played so large a part in the industrialisation of Germany, are Prussian ideas and energy. Prussia has proved itself, indeed, the great driving force in the life of modern

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Germany ; whether without its influence Germany would have been something better it is impossible to say, but unquestionably she would have been something fundamentally different. For good or ill the States of the Republic are still yoked to this powerful leader, who, whatever his faults, never fails to pull his full weight, and where he goes they will be bound to follow.

The chief tribes of Central Germany are the Franks of the Middle Rhine and the Main region, and the Thuringians. The Franks are the most versatile, alert, and vivacious of all the German tribes. They are poetical, romantic, with pronounced aesthetic leanings and artistic tastes. They are also remarkably affable and decidedly a "likeable" people, easy to get on with. The Thuringians are a

good-humoured, lively, and fairly energetic people, sentimental and musical, polite to the stranger, and easily contented. They are somewhat lacking in self-reliance and staying power, and are open to outside influence, but they are very industrious.

To the south are the Alemanni or Swabians and the Bavarians. The former inhabit the upper reaches of the Rhine, Neckar, and Danube, and are represented by the States of Baden and Württemberg. Like the Slavs of the east, the dark Swabians, in whom is a strong Celtic strain, are a people of more pliable nature than either the Saxons or the Franks, but they surpass both in intellectual qualities.

The Bavarians inhabit portions of the Upper Rhine, Neckar, and Main



LOCAL COLOUR DANCING IN THE STREETS OF REICHENHALL

Bad Reichenhall, in the heart of the Bavarian salt region, is famous for its saline baths and ozonised air and is much resorted to by sufferers from lung trouble and rheumatism. Annually in July the anniversary of the opening of the pump-room and baths which have brought prosperity to the town is celebrated by a popular festival in which the peasantry appear in national costume

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regions, the high plateau lying east of the Swabian Jura, and the northern parts of the Alpine chain rising from this plateau. They are a people of strongly-marked individuality, though not as attractive as any of their neighbours. They are shrewd, keen at a bargain, yet cautious to a degree that indisposes them to undertake great adventures readily ;

west, as imposed by the Treaty of Versailles, its area has been reduced by some 27,000 square miles, with about six and a half million inhabitants, and as a result of this curtailment and of the losses caused by the war its population is now estimated at about sixty millions.

Until 1918 the Confederation consisted of twenty-five federated States



HISTORICAL HEADGEAR OF BAVARIAN BRIDES

These gay young couples from Löffelricht in Bavaria are resplendent in their nuptial finery. The brides' costumes are rich in gold embroidery, and the headpiece, which from older times has formed the chief attraction of Bavarian bridal attire, is now covered with beads and trinkets. Even in modern times this costume is a costly one, and centuries ago it represented a fortune.

always they have an eye to the main chance, and they act up to the motto, "Nothing for nothing." They are not without a certain capacity for affability, but they are slow to make friendships, and are very self-contained. Two of their traits—among the rural classes in particular—are unchanging attachment to their Church and loyalty to the dynasty.

Before the Great War the German Empire—known as the German Realm since the deposition of the imperial house—had an area of 208,780 square miles and a population of about sixty-eight millions. By the re-arrangement of its frontiers in the east, north, and

of which four were kingdoms—Prussia, Saxony, Bavaria, and Württemberg—six grand duchies, five duchies, seven principalities, and three free cities. Alsace-Lorraine occupied a special position as an Imperial Territory, though in late years it had enjoyed in most matters the political status of a federal State. In the revolution which followed the Great War all the Sovereigns, who, as Bismarck once said, in a fit of bad humour, "had lighted upon Germany like a swarm of bees," were deposed, where they did not abdicate and efface themselves voluntarily ; republicanism everywhere took the place of monarchy ; and while the confederation was



JUVENILE GREETINGS AT THE VILLAGE SPRING

Trim and neat in their quaint costumes the young girls of Sankt Georgien in the Black Forest are as careful of their deportment as they are of their personal appearance. The high-spirited rowdyism apparent in many peasant districts is almost unknown among these simple country-folk, and young and old possess an old-fashioned primness of manner outrivalled only by the sobriety of their dress.

Photo, Georg Henschel



TOIL-WORN WOMEN LAND WORKERS OF EAST PRUSSIA

In the country districts of East Prussia the conditions of life of the poor are far from congenial. Women take a large share in outdoor labour and are often terribly overworked in the fields. They follow the plough, break the corn, and do much work which in former times fell to the men. Nevertheless, they are surprisingly contented with their lot and usually cheerful and good-tempered.

—Hans Georg Wundt



FANTASTIC FEMININE FINERY AT A MARRIAGE FEAST IN THE BLACK FOREST

Although the modern racialist headless might prove more becoming to these women of Villigen than the massive bearded "schopped," their taste is local millinery in still served by the traditional customs of a well set; and the modern adds to the room farm a contrast to the gay talent of the wickerlike. Through the decorated porch, bearing the greeting "Hearty Welcome," the guests with new pairs to the reception, preparations for which have been going on for days, beforehand

Photo. Great World

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preserved, it, too, was re-organized on a republican basis, with a constitution which in theory is probably the most democratic in the world, though its practical success and chances of permanence remain still to be proved.

Since then there have been further political readjustments in the form of

inter-State amalgamations, affecting the petty duodecimo States of Central Germany, of which seven have combined under the name Thuringia, while one (Coburg) has been absorbed in Bavaria, with the result that the federal territories now number eighteen—viz., Anhalt, Baden, Bavaria, Brunswick, Bremen (Free City), Hamburg (Free City), Hesse, Lippe, Lübeck (Free City), Mecklenburg-Schwerin, Mecklenburg-Strelitz, Oldenburg, Prussia, Saxony, Schaumburg-Lippe, Thuringia, Waldeck, and Württemberg.

At the census of 1910 61.6 per cent. of the inhabitants belonged to the Protestant and 36.7 per cent. to the Roman Catholic faith, one per cent. being Jewish. The transference of Alsace-Lorraine and the Polish districts have altered this ratio in favour of the Protestants, who now form about 65 per cent. of the population.

It is a fact that, even now, half a century after the triumph of national unity, the particularist spirit is still strong, though taking less egoistic and obstructive forms than before. For it must not be forgotten that earlier than the political consciousness of the Germans as a unified nation, and appealing more strongly to popular sentiment, is their tribal consciousness.

The German has two fatherlands and, in effect, two nationalities, and his attachment to Empire or Realm has none of the intimacy and tenderness, deeply-rooted in tribal instincts and traditions, which bind him, as Saxon, Bavarian, Swabian, and the rest, to his native State, which is his true



GRETCHEN OF THE BLACK FOREST

Dainty and demure is this young girl of Schapbach, in the Kitz Valley, so trimly dressed in one of the traditional costumes which the peasants of the Black Forest—no matter what their standing—loyally persist in wearing.

Photo, Fritz Haeckel

homeland. The passionate love of the Germans for their "narrower fatherlands" is the motif of much of their beautiful lyrical and narrative poetry.

Modern Germany may be dated conveniently from the war of 1870 and the great economic developments which immediately followed. The struggle, unlike the war with Austria four years



HAT STYLE FROM GUTACH, BLACK FOREST

The severity of her Puritanical garb is somewhat tempered by the quaint hat loaded with heavy pompons which are coloured bright red for the unmarried girl and sombre black when the wearer is to be a married woman

Photo, Georg Haeckel

before, saw all the German tribes united, fighting together under one supreme military command for an inspiring end—the assertion once for all of a common German nationhood. The effect of the struggle, for Germany so successful, was to liberate a vast store of enthusiasm and energy.

Within two decades old Germany and its life had been revolutionised in all directions. Ancient cities and towns were extended and rebuilt on an ambitious scale, not always in the best taste. The passion for building and rebuilding, with the dispersal of the £200,000,000 of indemnity, gave an immense impetus to production and manufacture, and at a single bound

Germany leaped into the front rank of industrial countries.

The close attention which had been given for the better part of a century to public education, and during later decades to scientific research and technical instruction, had yielded a rich harvest in the shape of a skilled army of technical directors, chemists, craftsmen, and artisans, who were now ready to man the factories and workshops which sprang up in the great centres of population and of natural resources. Germany's situation in the centre of the Continent, while it exposed her to special dangers, had the advantage that it made it easier for her people to throw out their energies in all directions by sea and land, and this they have done in increasing measure for half a century.

There is still, however, an Old Germany as well as this Germany of a now closed era of expansion

and prosperity. The traveller, passing through the larger towns, is apt to regard the country as painfully new. Nevertheless, a fairer land, perpetuating the traditions and spirit of forgotten centuries, will meet his view if he but take the pains to seek it. It may be seen at its best in such survivals of medieval life as Hildesheim, Brunswick, Lübeck, Nuremberg, Goslar, Marienburg, Wismar, and Ulm, and in architectural memorials lingering in odd corners of the "old towns" of cities and towns which have taken a new life—in Hamburg, Bremen, Frankfort-on-Main, and Breslau, for example. Old Germany may be seen also in many a small, slow-going market town of the



GERMANY: FOREST MAIDEN IN HER SUNDAY FROCK

Traditional forest costume in the Black Forest is set off by a high wooden hat. On Sundays the peasant girl takes her dairy bag to the woods, all the while it has been in the oven.

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Photo: David M. Smith



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centre and the south, lying off the track of modern progress, in quiet villages hidden away in the valleys of the Rhine and of Bavaria, and still untouched by the hand of the improver, in the moat-surrounded manor-houses of Westphalia, and nowhere more than in the picturesque peasant settlements of Thuringia, Bavaria, Baden, and Württemberg,

where life pursues its even course to-day just as three centuries ago, before the Thirty Years War desolated the German lands and arrested the advance of civilization for generations.

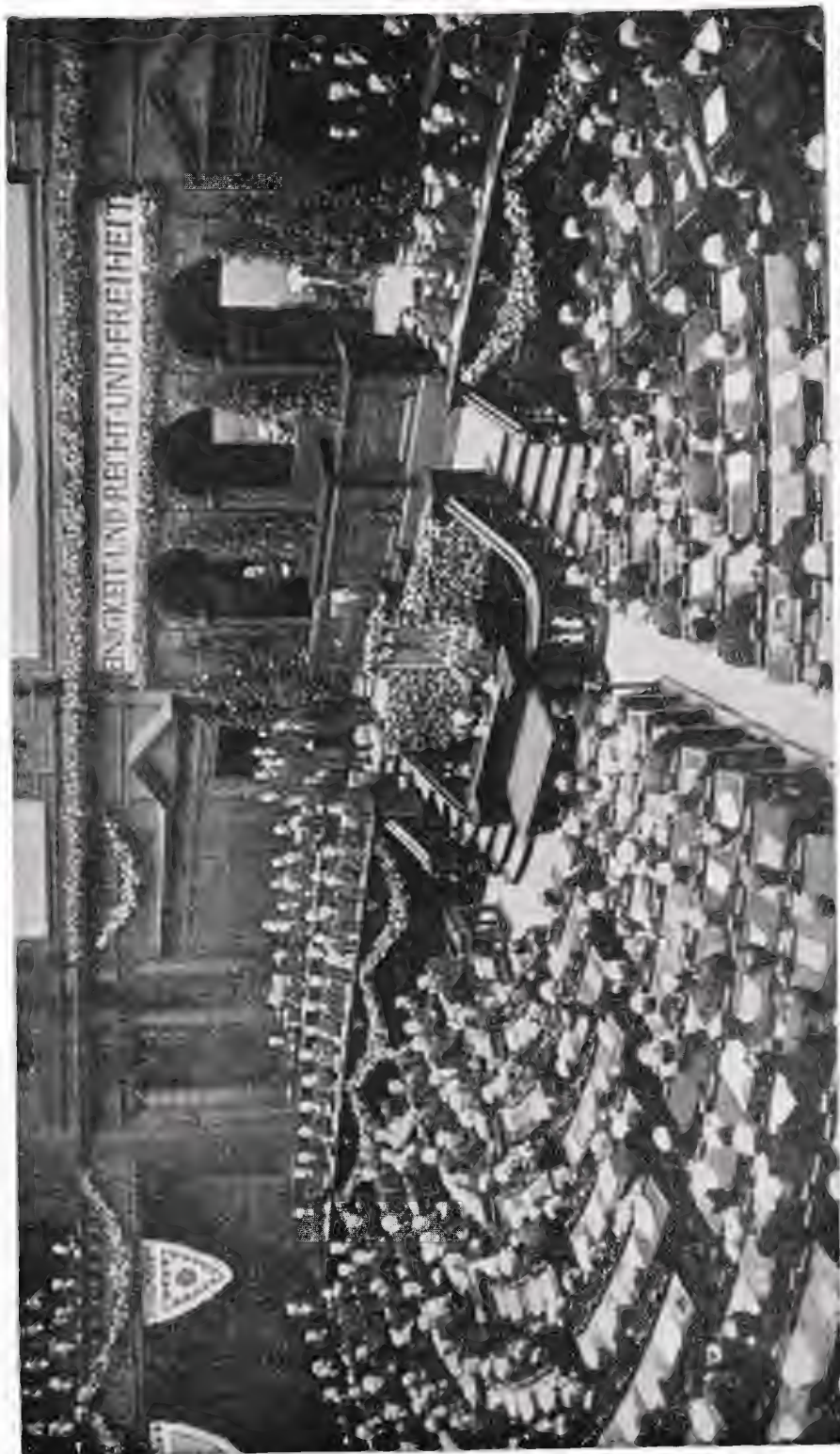
What interests men most to-day, however, is the Germany that specially counts in the world's life, its work and employments, and the character of



DEFT ARTISTRY LENDS GRACE TO SIMPLE TASKS

In her pretty peasant costume, leisurely methods of work, and general air of contentment, this country girl is an embodiment of rural Bavaria, wherein her lot is cast—a fair region of the old Germany of medieval times. To her prosaic occupation of cutting turnip radishes she imparts the graceful art that helps to sweeten all the toils of human life

Photo, Georg Hummel



SCENE IN THE REICHSTAG DURING THE CELEBRATION OF THE THIRD ANNIVERSARY OF THE GERMAN REPUBLIC
 In August, 1918, the Constitution of the German Republic was established at the Weimar National Assembly, and the photograph reproduced above shows the celebration of the third anniversary of the Republic in the Reichstag. Here, Berlin. Happenings, though not extravagantly decorated, the Reichstag presented a striking scene; the imperial regime were absent from their places over the doorway, where now a great eagle (eagle) above the Reichstag slogan: "Unity, Justice, and Liberty."

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its people. Before she became an industrial country Germany was a land of triumphant agriculture, able to produce all the corn needed to feed her people, with a little over for her neighbours. Agriculture in its many forms is still the mainstay of national prosperity, though no longer the main pursuit of the population, as of old, though over half of the population (51.2 per cent. in 1910) lives in rural townlets (2,000 to 5,000

(Prussia), Neckar (Baden and Württemberg), and Main (Hesse and Bavaria), and other parts of the country, with fruit trees numbered by the hundred million. Characteristic of Central and South Germany is the custom of planting fruit trees—chiefly apple, plum, and cherry—along the highways and byways. The local treasuries benefit by this characteristic device for making the most of the land. The usual plan-



WHERE THE "VOX POPULI" OF GERMANY FINDS READY AUDIENCE

On the occasion of the celebration of the third anniversary of the Republic a vast throng gathered before the Reichstag in Berlin, the stately building inscribed "To the German people" where President Ebert and the members had assembled. The members are elected for four years by universal, equal, direct, and secret votes of male and female voters, on the proportional system

inhabitants) and rural communes (under 2,000 inhabitants). Before the Great War some thirty-five million acres were under grain of all kinds, but the cessions of territory have greatly reduced the extent and production of the national granary, and Germany will need to import far more than the old proportion of one-fourth or one-fifth of her food corn.

To the crops of grain must be added the rich produce of the vineyards of the valleys of the Rhine (Prussia and Baden), Moselle, Saar, Lahn, and Ahr

is to farm the fruit trees yearly to the highest bidder.

Germany is still the home of a large and thriving independent peasantry and a country which offers good prospects to small owners and cultivators. In 1907 her 78½ million acres of agriculturally employed land were divided into no fewer than five and three-quarter million holdings. It is not implied that large proprietors are rare, or are seriously threatened with extinction. The large estate is localised, however, and small



YOUNG GERMANY PASSES BY DURING A CHURCH FESTIVAL IN BERLIN

These gentle kids are evidently no more adverse to the camera than their fathers of other lands. The smiling, shrewd, flower-covered and twinkled-out in their hair, rub on an attractive yellowish cream, and wear white headbands, and only to maintain of looking at the camera with a shy smile. Many of the children in fully evaluated scattered from their be-ribboned baskets.



PRESIDENTIAL INSPECTION OF A COMPANY OF WAR VETERANS ON THE ANNIVERSARY OF THE REPUBLIC

Herbert Hoover, President of the new Germany, standing, on the third anniversary of the Republic's liberation, a medal of inspection of a special company. Not in hand, and followed by a civilian official in frock coat and play lawn breeches, he closely scans the stout ranks, drawn up as stately as their hand-picked parade ground. In the background the crowd congregated under the trees, above which the State banner droops and clings to its tall flag-staff, surveys with acute interest the presentation of civil administration and military authority respecting these picked sons of the Republic.



BERLIN AT ITS BUSIEST AND BEST. UNDER DEN LINDEN AND THE LEIPZIGERSTRASSE

is the Spree river avenue, Unter den Linden, which runs from the Brandenburg Gate eastward to the monument of Frederick the Great. Berlin possesses perhaps the most modern thoroughfare of any European capital city. Scarcely two-thirds of a mile in length, 305 feet wide, and planted with rows of lime trees, it is a famous boulevard with its most animated point here where it crosses the busy Friedrichstrasse. To the south of Unter den Linden and parallel with it runs the Leipzigerstrasse, shown here on the right.

Photo, Harold Melville



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and medium holdings are the rule in most parts of the country.

The most backward agrarian districts occur in the Mecklenburgs and the east of Prussia, the homes of the great "latifundia." These unwieldy estates are an impediment in the way of

was abolished in Prussia, yet the retarding influence of feudalism still survives. It is a fact which carries its own condemnation of the economic and political pressure which has so long rested on the rural east of Prussia that great poverty and a relatively low standard of morality



HUMAN ACTIVITY HUMS IN THE PULSING HEART OF BERLIN

At the west end of the Leipzigerstrasse, one of Berlin's chief arteries of traffic, lies the square known as the Potsdamerplatz. Several palatial modern buildings look down upon this busy centre of life and movement, where the din of passing vehicles is seldom hushed, and the electric cars—the chief mode of transport for the Berliner, communication by which is so splendidly organized—glide over its spacious surface in ceaseless procession

Photo. Donald McLean

scientific agriculture and a drag upon social progress; they are not managed on rational principles, and they have prevented the creation of intelligent, healthy, and independent peasant communities, such as are found elsewhere. Far happier is the state of things which prevails in Westphalia, at the other end of the country, where even the farm labourer has a piece of land which he rents from his employer. Over a hundred years have passed since serfdom

characterise that region. A large part of Germany is given up to forest, partly of natural growth, but all systematically and commercially managed. The area under forest of all kinds—predominantly coniferous—exceeded in 1913 thirty-five and a half million acres, of which about one-third was held and worked by the States, one-fifth by municipal and other public bodies, and some 45 per cent. was in private hands. The State forestry

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service is an important department of the Civil Service, and admission to it entails severe specialised study and practical training.

In Germany the rivers and streams are harnessed, to a degree only equalled in Switzerland, not merely for the use of water-run mills and workshops of all kinds, such as are found in abundance in the forest districts, but for the generation of electrical current. Hence it is a common thing to find the villages and hamlets of a whole countryside, remote from towns, well and cheaply lighted by electricity. Domestic employment in what are called the "house" and "home" industries, affords a

livelihood to many thousands of people of both sexes and all ages in the hilly regions and outlying rural districts of Saxony, Silesia, Thuringia, Baden and Württemberg (the Black Forest), and Bavaria.

While agriculture thus occupies so important a position in Germany's economic and social life, more and more during the past forty years attention has been directed to industry. The occupation census of 1907 showed that while since 1882 the proportion of the occupied population engaged in agriculture and forestry decreased from 43.4 to 32.7 per cent., the proportion engaged in industry increased during

that period from 33.7 to 37.2 per cent., and the proportion engaged in trade and transport from 8.3 to 11.6 per cent. The greatest displacement occurred in Prussia, the least in Württemberg.

The chief seats of industry are the Prussian provinces of Rhineland and Westphalia and Saxony, where the greatest agglomerations of population are found, the rate of density in Saxony in 1919 being 805 to the square mile, comparing with 318 for the whole country, but with 94 for Mecklenburg-Strelitz and 130 for Mecklenburg-Schwerin. The great iron and steel industries are located in the Westphalian Rhineland and Upper Silesia, but the engineering, electrical, and allied industries dependent upon them are carried on in a large number of other centres in Prussia, Saxony, Baden, Württemberg and Bavaria. There are large ship-building yards on the North and Baltic Seas, particularly at Hamburg,



AT WORK IN A GERMAN GLASS FACTORY

Germany has long been eminent for the manufacture of optical glass. To successful experiments in the famous Jena glassworks are due many of the methods in general use for the production of this delicate and most valuable material

Photo. Treutmann

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Bremen, Stettin, and Elbing. The chemical and dye industry, favoured by the possession of abundant raw materials, by long scientific research, and the capacity and will to put the results of this research to practical use, has grown to remarkable proportions. Its principal seats are several towns on the Rhine, Frankfort, and Berlin. The cotton industry is carried on in Saxony, Silesia, the Rhineland, and other parts of Prussia; the woollen industry in the Rhineland, and the worsted goods industry in Silesia and around Berlin; linen is manufactured in Silesia and parts of Westphalia; Saxony is the chief centre of the hosiery and lace manufactures, and Crefeld is the seat of the silk industry. Other important industries are the glass and porcelain, clock and watch, paper and paper-pulp, and small arms industries. Before the Great War about four-fifths of Germany's manufactures were consumed by the home market.

That the characteristics and the institutions of a people are in large measure the outcome of its history is a truism, but in the case of Germany the relation between the two has points of special interest. It is exemplified in a marked manner, for example, by some of the outstanding personal and domestic qualities of the German. To the former belong industry and efficiency. Before it achieved political unity in 1871 the German nation had to pass through a long and severe discipline. For centuries its history was a continuous record of tribal faction within, of war, and of oppression at the hands of foreign aggressors. Time after time its lands



SCIENCE WORKING FOR HUMANITY

German scientists have long been to the fore in investigating the causes of diseases that still baffle prevention and cure. These men are working in the laboratory of the Institute for Cancer Research in Berlin

were invaded and laid desolate. The Thirty Years War, from 1618 to 1648, left a large part of the country a desert, and its population impoverished and ruined. No sooner had it recovered than there came the struggles which were forced upon the German rulers and tribes by Napoleon, culminating in the heroic War of Emancipation.

The national unity movement which followed developed under the jealous eyes of countries whose interest and policy it was to keep the German States apart, and three wars were fought before the Empire was re-established under the Hohenzollerns. Out of such searching ordeals as these nations must emerge either stronger or weaker, and the Germans emerged stronger. Since,



COMMERCIAL ACTIVITY OVER-BRIMMING IN LEIPZIG

Leipzig's great fairs have been important since the fifteenth century. The Jubilate fair lasts from the first Monday in March until the following Saturday week, and the Michaelmas fair begins on the last Sunday in August and continues for three weeks. During these periods the town is packed with German salesmen and with commercial visitors from all parts of the world, the activity in the Peterstrasse being particularly brisk

however, they had to fight for existence they became of necessity a military nation, and to such a people efficiency becomes instinctive.

Nature, too, has not been unduly lavish in her gifts to this country, in

which over a large area agriculture has to battle with an austere climate, with short summers and severe winters, while its mineral resources are limited and very unequally distributed. While in the north and north-east there are



vast expanses of sandy land, which only with the greatest difficulty can be made to yield food for man and beast, stretching through Central Germany from the south-east to the north-west is the great chain of mountains and highland which has been mentioned, and here likewise the struggle with nature is a ceaseless grind.

Even in the centres where great industries have been planted, serious obstacles have had to be overcome. The most highly-developed and successful of these is the iron and steel industry, yet it has had to contend with the disadvantage of inadequate supplies of native ore, for the most part of an inferior quality, and the fact that much of the necessary fuel lies at a distance from the furnaces and manufacturing plant. These and



LEIPZIG'S GREAT ADVERTISEMENT PARADE

Originally actual markets, Leipzig's fairs are now meetings for the exhibition of samples of German products. The sample weeks open with a parade from the Peterskirche to the City Market Hall of cars and devices advertising German industries



YOUTHFUL ADHERENTS OF KING CARNIVAL KEEP OLD CUSTOMS ALIVE IN BRANDENBURG

Although North Germans generally take little part in the festive customs in other Continental countries before the beginning of Lent, yet carnival is observed with much jubilation in Prussia. These young Brandenburgers are "joking the strands" from house to house, begging for baskets of bread and carrying sticks with iron hooked in a particular shape which they exchange for gifts of money or apples. Some of the German students may have a greater notion of the little wheel-shaped cakes perhaps representing the sun and the beauty of young boys the renewal of the truthfulness of the earth as spring approaches.



HAPPY CHILDHOOD SECURE IN MOTHER-LOVE

Time was when the German "Hausfrau" could concern herself only with the four proverbial "K's" —Kinder, Küche, Kleder, Kirche (children, kitchen, clothes, church)—but her position has considerably changed in recent years. She now often shares the intellectual or business interests of her husband; but her devotion to her home remains unaltered, and German children, the source of their mother's affection, have a wonderfully happy childhood.

Photo, Florence Farmborough

other difficulties have called forth in a high degree the virtues of industry, courage, application, inventiveness, and enterprise, without which Germany might have remained one of the poorest of Continental countries instead of one of the most highly developed.

It is the same with the domestic characteristics which have given to German home life in all ages its high reputation—orderliness, thrift, frugality, and cohesion. Exposed to the harsh but stimulating regimen of poverty, the Germans were compelled to be provident, and to master the art of making a little go a long way. Still, as

in the time of Tacitus, the standard of family life in Germany is a high one. There, as elsewhere, the Great War has led to a certain weakening of household ties, and of parental control and discipline, yet in the homes of no country is life on the whole more healthy, in none are order and cleanliness more cultivated; and when it has been said that there are probably no better cared-for children in the world than those of the German working classes, let it be added that in no country is greater respect paid to the fifth commandment. All these things, likewise, make for and mean efficiency in national life. The German

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super-housewife is supposed to be found in Württemberg, where the instinct of cleanliness is so marked that it is jokingly said that the very milestones are washed every Saturday.

One of the few beneficent effects of the past political division of Germany has been the existence of so many courts and capitals, each of which has served in greater or less measure as a focus of culture and progress. With all their shortcomings and their disposition to pomposity, which was never shown so ridiculously as when they weakly aped the Grand Monarque and aspired to turn each of their "residences" into a little Paris or Versailles, many of these princes have nevertheless played an important part in the intellectual life and development of Germany. Potsdam, in the time of Frederick the Great; Weimar, in the time of Karl August; and Munich, in the time of King Maximilian, represented this side of court life at its best. But these courts and those of Stuttgart, Dresden, Karlsruhe, Brunswick, and many of the smaller

capitals, have at all times been centres of light and leading, radiating the refining influences of art and letters, music and the drama, throughout the States of whose life and welfare they were the natural guardians.

The independent courts and governments of the scores of States of Old Germany unquestionably created and maintained within these territories a higher general level of culture than would have been possible had the functions of government been exercised from a distant metropolis, whether Vienna or Berlin. It is also due to the spirit of particularism which the old State order has preserved that the over-centralization of government from which France suffers has been kept in check; that powerful stimuli to progress in the arts and sciences, the crafts and industries, have been operative in a multitude of different places; that many experimental centres have existed at which new theories in political and civil government could be tested and, if approved, applied; and that local



WENDISH WOMEN ON THE ROAD TO CHURCH.

Wendish women are strict conservatives in regard to dress, and many a German lady of high degree has made the journey to the beautiful Spreewald for the sole purpose of seeing her humbler sisters in their delightful old-fashioned costumes. On their marriage, Wendish girls generally possess a large stock of clothes, for they like to have many changes for every special occasion

Photo, Georg Haeckel



PLEASURE COMBINED WITH BUSINESS IN THE SPREEWALD

Every German can skate, the cold dry winters of northern Germany especially providing excellent practice. This Wendish peasant is skating to market on the frozen roads in the Spreewald, a marshy district about fifty miles south-east of Berlin, so covered with a network of tributaries of the Spree that some of the villages are only accessible by water in summer, and over the ice in winter.



SKATING AND SLEIGHING TO THE ICY VAULTS OF DEATH

To people unfamiliar with the conditions in the Spreewald a scene like this may appear grotesque—top-hatted mourners on skates drawing a sledge containing a flower-decked coffin, and the mourners skating mournfully behind. For the Wendish peasants themselves, however, skates are an integral part of winter footwear, and skating and sleighing are the only means of locomotion and transport.

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peculiarities in institutions and customs have been protected, and much that was good in the life and thought of old Germany has been preserved.

Certain political and social evils have, nevertheless, resulted from this particularism and the past exaggerated personal power of the Sovereigns. One of the former is the fact that Germany is a land of officials. From birth to death the German citizen is subjected to the well-meaning but often irritating attentions of an endless succession of bureaucrats of all degrees of importance and importunity, and he is allowed to do little himself which the State is able to do for him, though it may do it less well and wisely.

Bureaucracy Strangles Individuality

A mechanical efficiency in administration, for what it is worth, may be claimed for this drastic system of regimentation, but personal liberty is unduly restricted thereby, individuality and spontaneity are repressed, public spirit and private enterprise are discouraged, and the disposition which it creates to look to and depend on the "powers that be" in every situation of life does not make for the highest and strongest type of citizenship.

On the social side it is largely due to the multiplicity of courts, with their crowds of sycophants and hangers-on, that the system of titles and decorations has been developed to so ludicrous an extent in Germany. The higher branches of the nobility represent real distinction, and are not to be confounded with the futile "noblesse" which vaunts itself in several more easterly European countries; and even the first step of the ladder of ennoblement, as connoted by the prefix von (represented by the French *de*), carries equal value in all the States.

Absurdities in Titles and Etiquette

It is chiefly in official and professional titles that abuse exists. Of these titles there is literally no end, and the observance of the recognized code of etiquette in relation to them, whether in verbal or epistolary intercourse, is a

matter of solemn duty. The peculiar characteristic of Bavaria (as of Austria) in this respect is the abundance of its "councillors" (*Raethe*). The "councillor" of one sort or another, however, is common in every German State, and it is a social misdemeanour of the worst kind to omit to use this or any other title, wherever due. Sensible people hoped that the apparent triumph of democratic ideas, as evidenced by the institution of a Realm of Republics, would prove the death knell of these titular absurdities. Far from that having been the case, it is a common lament that the craze for titular distinctions has increased, and even spread to the servants' hall of the bureaucracy.

Reference has been made to certain distinguishing characteristics of the leading tribes, and it remains to speak more particularly of traits which are in some degree common to Germans in the mass. Every nation has temperamental qualities peculiar to itself—the product of all the various factors which have contributed to make up its civilization—race, climate, history, the pacific or violent course of its development as a community, social conditions, and the like. The German is often summarily spoken of as stolid and phlegmatic. So also is the Englishman. In each case only half the truth, or less, is told, for much of the stolidity and phlegm on both sides is only apparent and superficial.

Sterling Merits of the German

The average German, far from being stolid and cold, is singularly exuberant, and is pre-eminently a creature of feeling and impulse, though these traits are naturally found in various degrees in different tribes. Except in the west, however, he has little of the nervous sensitiveness of the French, and he may in general be described as a masculine character, in contrast to the essentially feminine characters of the races lying west and east of his country.

Every traveller judges as he sees, often judging wrongly, however, if he fails to see sufficiently and is lacking in sympathy. I would, at risk of

GERMANY: New Scenes & Old Costumes



Despite their loyalty to traditional costume the Wendish girls of the Spreewald do not despise the conveniences of modern mechanism

Photo, Georg Haeckel



Beyond the busy market-place looms the Cathedral of Worms, the ancient town where Luther made the vigorous defence of his doctrines

Photo, Donald McLeish



The lofty dome of Berlin's new Cathedral dominates the Lustgarten, a quiet retreat where the leisured Teuton spends many happy hours

Photo, Donald McLeish



Away among the hills in the Bavarian Highlands, costly medieval costumes are still in vogue with the peasantry of the olden school



Simplicity stamps the Sabbath dress of the rural folk near Stuttgart with an attractiveness unequalled among other Württemberg peasants

Photo, Kadell & Herbert



Many sickly children have been restored to health in the forest glades of Charlottenburg, where in the pure air they play much and learn a little English lessons forming part of the school curriculum



Thoroughness is the keynote of German education. And how can a boy better learn the wonder-ways of nature than by studying each aspect in her own garden, under shady bough and beside glancing stream?



Sankt Georgien boasts divers styles of headgear, but none so proudly worn as the rich bridal "schappel" of myriad-coloured glass balls

Photo, Georg Haeckel



Overmuch befrilled and beflowered, this maiden will be nothing loath to discard the heavy brocaded veneer of Bückeburg bridal attire

Photo, Georg Haackel



The costumes of Bavaria are as diversified as the wild flowers that abound in its meadows, and the variegated finery of these women of the Nördlingen district, seen in colour, is strikingly picturesque



In solemn procession, headed by white-robed children, the priest passes on his way to God's Acre; in his train follow men and matrons anxious to pay reverence to a departed brother of the Church of Rome



*Useful, if not ornamental, is the gift of this Bavarian bride's father ;
emblematic of the domestic felicity to attend her wedded life*



Straw-plaiting was once a means of livelihood in the Black Forest, now the Sankt Georgien girls plait more for pleasure than necessity

Photo, Georg Haeckel



*Youth is rife in this ancient, time-worn village of the Rhine, where
the gay laughter of childhood is never hushed save at nightfall*

Photo, Donald McLeish



Puffing at his meerschaum pipe the Rhenish labourer thoughtfully scans a poster that calls on his folk to support the Rhine Republic

Photo, Donald McLeish



Above the small town of St. Goarshausen a "castle crag," imposing in its scenic majesty, "frowns o'er the wide and winding Rhine"

Photo, Donald McLeish

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contradiction, call Germans in the mass—I have in mind, of course, the male part of them, for the female part would deserve a more discriminating characterisation—a bluff but hearty and kindly people. That as a nation they positively excel in the arts and “finesse” of social life need not be pretended, but all sorts of gifts and graces go to the making of an urbane and attractive character, and when you get to know them, the Germans invariably impress you by a sterling geniality for which no amount of superficial polish can be a substitute. For the most part they are distinctly sociable, hospitable, and generous, ready to help the stranger, and to entertain and give pleasure to their friends, though among them, as among other peoples, there often exists a tendency to mistake for generosity what is mere thoughtless prodigality.

Passion for Music and the Drama

The Germans are distinctly a pleasure-loving people, that description being understood in the best sense. The dreary doctrine that “man was made to mourn” finds little acceptance in their country. Music and the drama are their passions, and there is hardly a small town anywhere which is without its musical society or circle for the practical study of oratorio and other high-class music and the organization of concerts. It is creditable to the public spirit of the larger towns that generous municipal expenditure is bestowed upon theatres and concert-halls, as well as picture galleries and museums.

Most towns of any consequence not only own theatres, but run them, even at great cost, and it is indisputable that a higher level of dramatic taste is shown in a German town of the second or third rank than in the English metropolis, a fact which attests the serious place attached to the drama in Germany as a means not merely of recreation but of culture; while it is a notorious fact that Shakespeare, and even several modern English playwrights of repute, are oftener staged in Germany than in their native country. In the cultivation and satisfaction of

the social side of life the public house of entertainment—be it hotel, or restaurant, inn, or coffee-house—takes a prominent part. This institution occupies in Germany a higher status than in England, and fulfils wider functions.

Social Function of the “Gasthof”

It is respectable and proper to go to a German hotel or restaurant at any time of the day or evening, not merely because the place itself is respectable and proper, but because it has a distinct social side, and because the idea of associating it with mere purposeless drinking and treating does not occur to the frequenters. In country towns and villages the little inn or “Gasthof” (guest-house) is the centre of social and public life, where parson and squire, doctor and lawyer, official and farmer, meet to eat and chat at the end of the day, sometimes in company with their womenfolk, or some of them.

In old-fashioned circles a meal is begun with a reciprocal “May the meal (‘Mahlzeit’) do you good!” and ended with a “May the meal be blessed!” though elsewhere the double invocation is nowadays usually reduced to a chorus of perfunctory and slovenly “Mahlzeits!” as the guests rise from the table. There is much intemperance in Germany, less, however, the result of beer and wine than of brandy drinking, but the bad reputation given to the Germans in this respect by Tacitus is no longer deserved.

General Talent for Oratory

The Germans are born orators, though as little prone to rhetorical rhapsodies as the English. They are excellent public speakers, and a strenuous politician regards it as all in the day’s work to bore parliament with a six-hours’ speech. The clergy would as soon think of reading sermons as of preaching without gowns; and while there are university professors who use manuscript the majority lecture extemporaneously, not always with the assistance of notes. Long ago I knew one who began his morning lecture before he had hung his hat upon the wall, and



ART STUDENTS BUSY IN THE SCHOOL OF NATURE

Seriously as children take their education in Germany, they can find pleasure in it, too, when the modern methods of teaching there in vogue can take a whole class out into nature's pleasant places. Here a lesson in drawing from nature is shown in progress, the subject a lovely mere in the grounds of a stately mansion, the art master obviously as interested in the task as the boys themselves



SCHOOLBOYS WORKING AT THEIR DRAWING LESSON

German boys are usually steady and conscientious workers, although not often particularly brilliant. The class seen above are drawing a sewing-machine which is placed on one of the desks in view of all. Various parts of the mechanism have been drawn on the blackboard in the background. Many of the boys have their hair cropped close in true German fashion

Photo, Photostat, Berlin



WHERE DELICATE CHILDHOOD IS NURTURED IN MIND AND BODY

In the pine forests of Charlottenburg a forest school, or *Waldschule*, has been established which provides education for boys and girls of delicate constitution chosen from the elementary schools of Charlottenburg. Many children, living in poor, cramped houses, are eager to spend the summer days in these beautiful surroundings, where they receive sound moral and physical training.



OPEN-AIR INSTRUCTION IN THE CHARLOTTENBURG FOREST SCHOOL

When the weather proves unkind the lessons take place under big shelters. From late spring to early autumn the young scholars go daily to the *Waldschule*, but lessons are not always *de rigueur*; the greater part of each day is passed in happy play on the sandy soil, and the more sickly children spend many hours resting on reclining chairs breathing in new vigour from the pure forest air.



HEARTY APPETITES ENGENDERED BY LIFE IN THE OPEN AIR

In their bivouac under the trees of a public park these little Berliners are enjoying their midday meal. A holiday in the open gives them a greater appetite than usual, and meal times are always awaited eagerly. The two flags standing at the entrance to one of the shelters show the tricolour of the new German Republic.



AFTER-DINNER TASK AT A JUVENILE SUMMER HOLIDAY CAMP

The two long runs of troughs are lined by children who are spending their summer holidays in a country camp near Berlin. They have just finished their dinner, and are now washing their caps and plates under the supervision of two of their teachers. Suspended from the neck of the Egyptian small boy on the right is his identification label.

Photo, Otto Harnisch

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kept up an uninterrupted flow of precise language until he had his hand upon the door-handle, preparatory to exit. And his subject was history, too.

In public places the German is apt to be loquacious and noisy. Anyone new to the spectacle of a discussion over beer and tobacco in a public restaurant would imagine that the heated talkers, all vociferating and gesticulating together, would at any moment be hurling chairs and glasses

word) and depth, and also the vein of melancholy and pessimism which pervades so much exquisite German lyrical poetry. A less gracious trait is their intensely critical spirit, a characteristic which leads to contention and faction in political and to scepticism in religious life. A dogmatist by nature, the German has no patience with dogma; a worshipper of systems, no system is yet safe against his attack. It follows that his intellect is stronger



LEISURELY PURSUIT OF LEARNING IN A FLOATING STUDY

"Keep a good student from his books, and it is wonderful!" said Justice Shallow. "If anything could accomplish the feat, one might suppose it would be floating on a placid mere in a steady boat, with a pleasant company of kindred souls. Yet these good students at Scharfenberg find their boat only a more convenient place for their work together, a silent study exempt from possible interruption

at each other. Nothing of the kind; they are simply engaged in the friendliest possible exchange of views about the quality of the beverage they are drinking or the merits of last night's performance at the theatre. A little less exuberance, a little more restraint and reserve, might be a useful addition to the many solid qualities of the German character.

One of the distinctive characteristics of the German races—for here they all agree—is their love of nature, with their marked susceptibility to natural influences and surroundings. This trait finds expression in the "inwardness" (to use Matthew Arnold's favourite

on the destructive than the creative and constructive side, and strength of that kind is apt to be a source of danger to its possessor and of disadvantage to others. His enjoyment of humour is, perhaps, keener than is his sense of what is truly humorous, for here a certain delicacy and fineness of perception are lacking, as anyone will agree who compares the leading humorous journals of Germany with those of England.

Behind the important fact of manifold similarity in characteristics, however, lies the equally important fact of contrasts. The greatest of these are presented by north and south and by west and east respectively. It has been



PRACTICAL TRAINING IN PERSPECTIVE DRAWING: FIRST STUDIES FOR A HORSE AND CARRIAGE.

German thoroughness in the groundwork of education is shown in this photograph of an art class drawing a "horse and carriage" in the school yard. A couple of teachers, a plank, and four hoops make the chassis of an admirable vehicle, while the body is suggested by half a dozen vertical rods connected at the top by horizontal rods. From this simple apparatus the intelligent pupils can learn the perspective plan of the most elaborate coach they may desire to draw. A well-known horse supplies the model for a foreshortened wheel, and a companion lad represents the coachman.

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said that the North German is marked pre-eminently by energy, strength, and tenacity of will, the spirit of enterprise, and capacity for practical affairs, but he does not excel either in the softer graces of character or in the finer expressions of culture. The poet Emmanuel Geibel, who was born in the north, but brought his art to maturity in the south, wrote :

For all I am and know the practical
north I thank,
But it remained for the south to teach me
the secret of form.

The South German claims that the south is the true cradle and home of German culture, and that the North German has borrowed from the south the best that he is and knows. The characteristics and the intellectual traditions of the south seem to favour this large claim. Personal traits in general are suaver and life more genial in the south than in the north. Where the North German is eager for success and prosperity, the South German, though not indifferent to these things, prefers his less strenuous life, lives more in the present, and is more satisfied with what the present has to offer.

Northern Grit and Southern Grace

The North German may be more self-reliant, more self-sufficient, and in his imperfect way more "finished-off" than the South German; but the quiet unassertiveness of the latter, his self-possession, and his unostentatious assumption of superiority bear the unmistakable stamp of age, breeding, and race. Even the peasantry of the south, while they have all the hard-headedness of the northerner, seem to carry warmer hearts behind a rough exterior. It is hardly surprising that the South German shows little disposition to migrate to the north. Out of his tribal fatherland, in fact, he does not feel comfortable and at home.

Again, there is an equally fundamental difference between the west, with its early and Romanized civilization, and the east, with its later and lagging acceptance of modern ideas. The people of the Rhineland have much

affinity, both physically and psychically, with the neighbouring French, while those of the agrarian east retain traits of the Slavic character which are hostile to progress.

Conservatism in Rural Districts

There is far more real character in the rural districts of any country than in the towns, where all the influences of modern life favour conventionality and tend to reduce mankind to a dead level of uniformity. Hence it is among the agricultural classes and the inhabitants of sequestered villages in the hilly regions and the forest zones that one must go for such relics as remain of old-time German folk life. There domestic architecture, a ruder dress, the manners, and the very physiognomy of the people attest a life and civilization left behind by the rush of modern days. Particularly marked is this detachment of rural Germany from the rest of the country in Roman Catholic districts, where conservative ways seem to be confirmed by religious sanctions.

The peasants' houses are substantially built, and, allowing for all sorts of modifications in different parts of the country, half-timbered structures predominate, in both the north and the south, the spaces between the framework being filled with brick and plaster. The older buildings in the north are thatched, while in the south small shingles, or "shakes," are often used as a roofing material.

General Plan of Rural Architecture

The commonest type of house, both in the Saxon districts of the northern lowland and the highland and forest districts of the south, is a large, solid, and plainly-constructed building, with high gables, in which domestic quarters, barns, stalls, and corn and fodder chambers are all brought under one roof. This building is entered by high central doors opening upon a wide passage. In the north the living-rooms are reached by a door at the end of this passage, while in front lie on both sides the chambers for livestock and stores. In the south this order is often reversed.

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Again, while in the north the farm-houses usually stand alone, each surrounded by the fields going with it, in Bavaria the peasants tend more to live in villages, and have sometimes to go some distance to their fields. In Bavaria also, as in the Black Forest, all-timber houses are common as in Switzerland, often with a wooden gallery running round the exterior. Where wood is the principal building material the outer timbers are often carved with texts and proverbs expressive of the natural piety or mother wit of the original owners.

The alpine farm and other houses of Southern Bavaria belong to the most picturesque in the country.

It is on the occasion of the ever-popular church festivals and local holidays that rural life most assumes the guise and aspects of antiquity. It is then that the traditional costume—one of the oldest expressions of tribal and local patriotism and individuality—though worn, perhaps, by the older folk on Sundays and market-days, displays itself in all its amplitude and bravery. Much of the old-time dress exists



TEACHING THE YOUNG BERLINER CLEANLINESS

Every child in this Berlin school has a tooth-brush, a hair-brush, and comb contained in a case hung on a numbered peg. On arrival in the morning, after the midday meal, and again before leaving at night they have to brush their hair and cleanse their teeth. Thus they soon learn the value of personal cleanliness



IN THE MATERNITY WARD OF A STATE MIDWIFERY SCHOOL

Midwifery as a profession for women was officially recognized and authorized in Germany long before it was properly regulated in Great Britain. German midwives are appointed by the State after thorough training in a State school of midwifery. They are given a certificate by the police which permits them to conduct confinements in a specified district, within which they must reside.



GIRL STUDENTS WEIGHING YOUNG GERMANY IN THE BALANCE

German thoroughness is admirably exemplified in the training provided for midwives. Large maternity wards are specially arranged for their instruction in practical obstetrics, and besides learning everything necessary to the mother's welfare they are given a course in the practical care of the infants, washing and drying and dressing them, and keeping accurate daily records of their weight.

Photos, Photohek, Berlin



STUDENTS' JOLLIFICATION IN A BEER GARDEN

Collegiate life of the kind rendered possible at Oxford and Cambridge by the existence of residential colleges with their separate foundations and customs is not known in Germany. There the bond of student comradeship, so valuable as a social influence, is knitted mainly by the institution of students' corps, companies of like-minded young men who meet together for social and intellectual intercourse and occasional merry-making

to-day only in the form of heirlooms treasured in wardrobes and chests, amid perfume of lavender and rosemary, or is known only as tradition, but in the more sequestered parts of the country, particularly in the agricultural States of the centre and the south, it is still common.

Thus distinctive costume is worn by men or oftener by women in Brunswick, the Prussian provinces of Westphalia, Hanover, and Pomerania, as well as the Spreewald and the island of Rügen, in Saxony (Lusatia), Altenburg, Hesse, and Schaumburg; and, further south, in Baden (particularly the Black Forest), the Bavarian highlands, and Württemberg.

Any summary description of peasant and rural costume is impossible owing to its great diversity, every tribal territory—and often each valley or countryside of the same State—having peculiarities of its own. Everywhere there are differences for each sex, not only in form, but in colour, decoration, the combinations in which these are used, and in material. There are also differences determined by the social position and age of the wearers, and, in the case of women, their married or single state.

One fundamental difference is the preference shown by the North German peasant for a plain dress of dark or

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modest hues, in contrast to the South German, who revels in gay colours and an abundance of ornament. The costume of the men usually comprises a smock, jacket, tunic, or long coat of cloth or velvet, with knee breeches of cloth or leather, showy stockings, and hat of felt or straw, or a cap. Girdles, collars, and neckerchiefs of special make may also belong to his festive attire. The women wear black or coloured frocks or skirts, with dainty bodices, kerchiefs, and aprons, but in all these the utmost variety exists, and still more in the headdress, the styles

of which are endless. Both sexes pay special attention to their embroidery, which is usually many-coloured and of artistic workmanship, as well as to their buttons, clasps, brooches, and other ornamental jewelry, which is often of great age and value.

Here and there extravagances of attire are noticeable, like the huge hats, built up of tier on tier of pompons, worn by some of the peasant women of Baden, where the size of this embarrassing piece of headdress is an indication of social importance; but even such peculiarities are excused by



HEALTHY HOMESTEADS OF GERMAN LAND-LABOURERS

The conditions of rural life in Germany have been considerably ameliorated in latter times, thanks to the efforts expended by many building societies on the erection of better dwellings for the labouring class. These picturesque, half-timbered village houses in the vicinity of Herfeld, a town in Hesse-Nassau, some 30 miles to the south of Cassel, certainly present a most inviting appearance. They are carefully re-whitened every spring.

Photo. Georg Meiser



RUSTIC ALLEGIANCE TO THE SABBATH: VILLAGERS OF HESSE-NASSAU ON THEIR WAY TO CHURCH

For the townsfolk of Germany Sunday is the great day of the week; various places of amusement are open, and classical plays and well-known operas may be enjoyed in a mere trifle. The countryfolk spend their day of rest in strolls, old-world fashions, and regularly every Sabbath day, in this quiet village near Ziegenhain, a lively procession makes its way to church. Especially noteworthy are the neat, short-skirted yet old-fashioned costumes and modest manners of the women of the community.

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their long history. Until comparatively recently certain trade groups had their special costumes—that of the miners, for example—and the dress of the chimney-sweep is still very distinctive.

The country folk have their pleasures and occasions of social reunion like townspeople, these differing only in kind and quality. Dancing is, of course, a universal passion, and in the villages and hamlets, and on the

the countryside is a big marriage. A union between well-to-do peasant families in Bavaria may mean a whole week of jollity and junketing, in which good cheer is consumed in quantities so vast as to be incredible did not definite evidence on the subject exist.

A few oddities of rural custom may be taken at random. The ancient tribal rule of wife-buying has left a trace in a custom which prevails in



RUSTIC LIFE TAKING THE AIR IN OLD-TIME SIMPLICITY

This peasant woman looks as though she might be the eldest sister of the five strapping little maids rather than their mother. They are natives of Hesse-Nassau and live in a village watered by the River Schwabach, where, for the most part, superstition and ancient customs still retain a powerful hold over rural life and are particularly constant in encouraging the wearing of the delightful costumes of long ago.

Photo, Georg Meisler.

isolated farms, it is indulged in whenever a pretext can be found or made. The "harvest home" is still a jovial festival, at which master and man meet convivially on a footing of equality.

Births, christenings, marriages, and deaths are all events of common interest, with which special observances, or customs, differing according to locality, are associated. The most festive event of the year in the life of

Hesse, Pomerania, and other parts, where the successful wooer confirms his betrothal by handing to the girl a gift in money. The occasion and formalities of this observance vary in different localities. In the Spree Forest it is customary to place in a coffin a comb, a piece of soap, and a rag, or alternatively some articles of which the deceased was fond—even to playing cards. In Pomerania a wife's love letters are



APPRENTICES RECEIVING INSTRUCTION IN CHEESE-MAKING

In the town of Wangen in the south of Württemberg near the Swiss frontier is a large cheese-making experimental factory. Run on the most modern lines the factory serves both as a school of instruction for apprentices and an experimental centre. In the above photograph a white-coated instructor is explaining to his class the uses of the large children's bowls the ingredients are mixed.



FILLING THE MOULDS WITH THE NEWLY-MADE SOFT CHEESE

In the moulding-room of the factory at Wangen large wooden frames are laid out on the tables. These frames are divided up into a series of compartments by cross partitions. The soft cheese is pressed with a wooden scoop into the moulds, where it will set hard. Care has to be exercised in filling the moulds evenly, and the experienced packers usually take some time to reach efficiency.

Photo, Photochek, Berlin



FINISHED CHEESES LAID ON SHELVES FOR MATURING

When the large round cheeses have been made they are taken into the maturing-room, where they are laid on wooden shelves and left to ripen. To assist in the forming of a firm crust the cheese is often smeared with salt water. The temperature of the room varies in degree according to the cheese that is made, but must be kept level.



DRY-SALTING THE CHEESES TO HELP IN THEIR PRESERVATION

The workmen in the foreground are placing the round Tilsiter cheeses in their moulds for dry-salting. Throughout the making the greatest care has to be exercised in keeping the whey and other ingredients at the right temperature in the initial stages, for much of the success of the work depends on this. The

workman holding the square wooden frame is dry-salting the soft cheese
Farm, Hiltich, Berlin

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buried with the husband, and with the wife her bridal wreath and ornaments. A coin is also placed under the tongue of the corpse by way of luck-money. In many localities the windows of the

through the flames. Above all, the rites of Christmas-time are everywhere honoured with the old heartiness. There is also much superstition in rural Germany. Belief in witchcraft is com-

mon, and the farmer will still hide a piece of elder wood in stable and stall as a protection against evil influence.

It is to these districts, too, that we must go for the legendary lore which still retains so strong a hold upon the popular imagination. Germany is one of the favoured homes of saga and myth, and all sorts of stories, both wonderful and weird, have gathered round her mountains and valleys, her rivers and forests, most notably in the Harz, the Rhineland, Thuringia, Baden, and Württemberg, where the very atmosphere is saturated with the spirit of romance.

Some of the best known sagas have a distinctly historical background, and this is particularly the case with the Nibelungen saga associated with the Lower Rhine region, and enshrined in Wagner's "Ring" cyclus of operas—Rheingold, Walküre, Siegfried, and Götterdämmerung. Tannhäuser also is no mythical figure,

but was one of the Minnesingers who contested at the Wartburg in medieval times. Myths gathered round him, however, and these Wagner wove into his well-known opera.

It will be remembered that the plot of "Tannhäuser" is fixed for the most part in Thuringia, and that a prominent place is given to the Hoerselberg there—the mythical Venusberg—a stretch of mountain near Eisenach. It was in the Hoerselberg that Tannhäuser disappeared to Venus. Similarly the



WHERE NICEST ACCURACY IS NEEDED

Immense engineering works at Tegel, just north of Berlin, give employment to hundreds of hands. Here a couple of skilled workmen are shown measuring and adjusting a large model from which a cast will be taken

death chamber are opened in order that the spirit, figured as a bird, may take flight, and in Thuringia country folk will "tell it to the bees" when a death occurs in the house. The death watch or "wake" is also common, though observed more decorously than of old.

In the Harz, Bavaria, and elsewhere, the old customs incidental to mid-summer day and night are observed, including dancing round the Johannis (St. John) fire, in the course of which loving couples leap together



WELDING AN ELECTRIC INSTRUMENT IN THE GREAT WORKS AT SIEMENSSTADT

The first discovery of Werner Siemens, the great German electrician, the coating of vessels with metal by electrical means, was the forerunner of numerous inventions. He helped to lay the Atlantic cable, invented the electro-dynamometer, and built and ran the first electric railway. He is largely responsible for the expansion of industrial electricity, and the entire civilized world is his debtor.

Photo, Technische

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legend of the Kyffhäuser, which is likewise near Thuringia, relates to one of the most remarkable figures in German history—Barbarossa. The legend of Bishop Hatto and the mouse tower of the Rhine (opposite Bingen) similarly centres in a real historical figure, and the same may be said of the pied piper of Hameln (Browning in his poem uses the more rhythmical spelling Hamelin), near Hanover.

To quite another order of narrative belong such legends as that of the Lorelei maidens of the Rhine, who lured the river folk to their doom, the witches who danced on the "Hexentanzplatz" in the Harz Mountains on Walpurgis night, the flying horse of the "Rosstrappe," and the beautiful Princess Ilse, of which popular superstition speaks in the same locality, and the giant Rübezahl, of the Riesengebirge, or Giant Mountains. It was the

habit of Rübezahl to do kind deeds to good people and to play tricks on bad ones. He excelled himself when, on one occasion, he turned a party of ill-conditioned wanderers into potatoes, carrots, and turnips.

The folk legends to which the Rübezahl story belongs are legion, and their themes cover the entire life of the over and under worlds, telling of the earth, sea, and firmament, of gods and heroes, of plants and animals, of all the mystic spirit dwellers of mountain and moor, forest and water, of giants and dwarfs, of gnomes and nymphs, of goblins, elves, and fairies. It is interesting to know that the so-called "fairy tales" (an inadequate translation of the German word "Märchen") associated with the names of the two Grimms were actually collected in various parts of Germany—for the most part in Hesse, in the neighbourhood of



GERMAN WOMEN PREPARING THE WEED THAT SOOTHES MANKIND

Tobacco cultivation is an important agricultural industry in Germany, a large proportion of the national demand being supplied from home sources. Speaking generally, the leaf is of medium size, and heavy, and is mainly used in the manufacture of cigars. This photograph shows women preparing the leaf for drying at a factory in the Uckermark region of Brandenburg



HANGING UP THE LEAVES IN A BRANDENBURG TOBACCO DRYING-SHED

As already explained and illustrated on page 1481 tobacco leaves are either gathered separately as they become ripe or the whole plant is cut when the middle leaves are almost ripe. In the former case the primed leaves, as they are called, are strung on string or wire and suspended as here shown between poles in well ventilated drying-sheds

which the brothers lived, but also in Swabia and in the north.

Reference may be made in passing to the great prominence given to forests and dwarfs in the Grimm collection of folk tales, as indeed in German folk-lore generally. To the Germans the forest is what the sea is to the English, in being the cradle of a hardy, virile, and independent race, but in addition it holds in Germany a singularly tender place in the popular imagination and affection, and the German poetry of the forest and woodland enshrines many of the gems of national literature. The spirit of the sea appeals to the blood of the English, but the spirit of the forest appeals to the hearts of the Germans.

The folk-tales in general are pervaded by a high moral tone. Invariably virtue triumphs and vice is undone, honesty rewarded and roguery punished; and if grief and disappointment, misfortune and suffering are permitted, it is only in order that in the end right may be vindicated and the eternal laws of compensation and retribution be asserted.

Among other strong features of German social life are its folk-songs, which must not be confused with the so-called "popular" songs that still represent the level of musical taste in far too many small English towns. These folk-songs are a faithful expression of the life and thought, the feelings and imagination, the joys and sorrows of the common people. The best known are songs of national heroes, of war and martial exploits, of famous episodes in national and tribal history, of mountain and valley, sea and river, forest and the chase, of vineyard and meadow, wine and women, home and homely people and virtues, love, its pain and solace, bird and beast, sunrise and sunset, and all the other manifold wonders and beauties of nature.

But whether grave or gay, lively or severe, whether they take the historical or epical, the didactic or amorous, the descriptive or reflective form, whether the humour be rough or delicate, always the songs are true to type, racy of the soil, faithful reflections of



FIRST STEPS IN THE CONSTRUCTION OF A WICKER CHAIR

Seated on a sunny bank beside a river the German wicker-worker and his youthful helper are endeavoring on the first stage of their work. The supple twigs have been cut from the willow trees beside the water and are now being peeled of their outer husks. The workers hold the twigs in a firm, vertical position on a stump and peel them from top to bottom.



PEELED OSIERS LAID OUT TO DRY ON A SUNNY BANK

Before the peeled willow twigs can be used in the construction of wickerwork articles they have to be well dried to remove the large quantities of sap which they contain. While the older workman continues the peeling the young assistant is arranging the long, supple sticks in such a position that they will get the maximum of sunlight.

Prague, Pomeranian, Bohe



MAKING WICKER CHAIRS IN A BAVARIAN FACTORY

Basket work is an easily learned industry and, properly organized on a commercial basis, is very lucrative. In the construction of wicker chairs, the seat is usually made first, and the wickerwork below and above it added next. The framework of the seat is of stout cane bent into a bow, to which long rods are fitted, the skeleton seat so formed being filled in by interwoven pliable osiers



BARGAINING FOR BASKETS IN A BERLIN STREET

The thrifty woman of Berlin is ever ready for a bargain, and welcomes the appearance in the streets of carts of country produce. A profusion of peasant wicker work is to be found in this travelling store, and the countrywoman on the left is here seen pointing out to the hesitating housewife the merit of a little fancy basket, which, with the rest of her stock, is horse-traded

Photo. Phaidon, Berlin



LOYALTY OF WÜRTTEMBERG TO THE OLD-FASHIONED RURAL COSTUME

The older peasants of the sequestered German countryside show no inclination to adopt newfangled fashions, while the younger generation, having come into contact with modern life in the large towns, is not unwilling to exchange its traditional attire for the present-day unromantic clothing. These young couples are exhibiting at Ulm on Peasants' Day the old-time costumes of Württemberg



THE PARADE DAY OF THE GERMAN BAUER: JUNGINGEN COSTUMES

Many efforts are being made in Germany to encourage the use of the costumes of bygone years, and the grand parade of peasants at Ulm on a "Bauerntag" vividly testifies to the eagerness of the response of the country folk. All the surrounding districts are represented, and lads and lasses, each in his and her regulation garb, make a brave show in the streets of the fine old cathedral town



MUSICAL QUARTETTE FROM ELLWANGEN AT THE ULM FESTIVAL

They enjoy an honoured position at this fête, for a two-hal duty falls to them lot—they are there to be heard, as well as to be seen. Grouped together, well apart from the crowd, they afford genuine refreshment by blowing lusty tunes on their wind instruments, and their repertoire is of a most select kind, as an unusually high standard of musical taste prevails among the German peasantry.



BAVARIAN "BÄUERINNEN" BEFORE THE BOARD OF EXAMINERS

Special commendations are waited out to the deserving by a jury appointed to see that each of the districts represented has its costume complete in every relevant detail. Even the footgear is rigorously examined; and these peasant girls from the Bavarian highlands have obviously entered with light-hearted gaiety into the spirit of the festive occasion.



PEASANT BRIDE AND BRIDEGROOM OF A HANOVERIAN DISTRICT, WITH THEIR CHOSEN ATTENDANTS

Weddings are celebrated with real and imaginary solemnity in some corners of Germany; not always, perhaps, in such a ridiculous jest of one as being the cause that a marriage allows people responsibility for the edicts of a family festival. The young men and women, when adorned as elaborately as the bride and bridegroom themselves, are the life of a wedding party, which inevitably terminates in joyous festivity and dancing.

Photo: Georg Meischel



STARCHED SOBRIETY IN THE SPREEWALD

Like some sculptured medieval figure she stands in her stone niche, the ancient portal of the village church providing an admirable setting for this young matron of the Spreewald, where the Wendish population still retains its original dialect and customs. The beauty of the Lower Spreewald, with wide expanses of deciduous trees, is in striking contrast to the flat pasture-land of the Upper Spreewald

Photo. T. J. J. J.



AFTER THE FLAX HARVEST IN WURTEMBERG

One process in the preparation of flax is known as "scutching." In this the stems are passed through a rude mangle or press, and are then beaten in order to remove all traces of the woody core. The fibre is then tied up in bundles known as stricks, seen on the right, and is ready for the market. Although scutching mills are now very general, the process is still performed by hand in many places



"WEAVE THE WARP AND WEAVE THE WOOF"

The cottages of Germany are the birthplace of many of her industries, a number of which are still carried on by the peasantry of to-day. In the modest but speckless home of this newly-married couple at Mönchgal, in the island of Rügen, the loom at which they are at work is considered the most important piece of furniture



AT WORK IN A LAND OF LEGEND AND ROMANCE

About the seventh of August is a busy time of the year for the peasantry of many districts of the Black Forest, for then the flax has to be harvested and prepared for the loom. This old peasant is engaged in drawing the dried flax plants through a ripping comb in order to remove the immature seed before using the reeler to break the straw.

real experiences, often as old as tribal history. The words, too, are mated to music with a singular appositeness of melody. It may be noted that many of the old German popular airs have found their way into English hymnology, though this can be said of more than one of the students' drinking songs.

I recall also the stately and measured cadence of one old South German folksong, set to the lyric beginning "Serenely

rises now the moon" ("Gelassen steigt der Mond herauf,"), which Brahms has taken as the theme of a movement in one of his beautiful sonatas. Of the same lineage, though belonging to a higher stage of development, are many of the songs of Schubert, Schumann, Franz, Loewe, and others, and not less the old songs and carols of the Christian faith, its festivals and saints, which are equally characteristic of German folk-life

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Although the German States are federated in the new Realm on the basis of parity, as they were in the old, five of them are naturally singled out from all the rest by size, population, and intrinsic importance. These are, in order of population, Prussia, Bavaria, Saxony, Württemberg, and Baden. These five States are represented in the

Reichsrat, or Council of States of the Realm, by fifty of the sixty-six members of that body, and may be regarded as constituting a sort of informal Supreme Council. To what has been said about the tribal characteristics of these States must be added some reference to the countries themselves and their special features.

Baden: The Land of the Black Forest

COMPARABLE in size with Wales, Baden has a population in which the two great confessions are unequally represented, yet toleration has been the dominating note of its political and religious life in the past. Agriculturally it is a land of small proprietors and farmers, who cultivate their holdings in many ways. The main field crops are corn and potatoes, but the vine is extensively grown, and

excellent vintages are produced in the Rhine and Neckar valleys. The tobacco plant is also cultivated on a large scale.

For a State of its small size Baden can boast many towns of interest. Karlsruhe, the capital, the focus of which is the grand ducal palace, has the quiet dignity of most German "residences," and the scoffer's common gibe, that intellectually its life is as dull as ditch-water, is only half true. Mannheim, and



MARIENPLATZ: A SQUARE IN THE ARTISTIC METROPOLIS OF GERMANY
Munich, the capital of the Republic of Bavaria, has long been celebrated as an art centre, its rich art collection being the outstanding glory of the city. Merely an obscure village when Henry the Lion founded it in the twelfth century, it is now one of the best-built capitals of Europe. In the centre of the Marienplatz rises the column of the Madonna, erected by the Elector Maximilian I. in 1638

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on the Rhine, more to the north, is the second capital of the State, and an important industrial and mercantile centre. The original town was built in chessboard fashion—in blocks of houses lying along straight streets intersected at regular intervals, and lettered in alphabetical order; but modern Mannheim extends in all directions far beyond the old limits, and it has much fine architecture, both public and domestic.

Heidelberg, on the Neckar, near to the confluence of that river with the Rhine, is famous for its university, beloved of all German students of the "Gaudeamus" type, and its old castle, battered by the guns of an aggressive French king, yet beautiful in ruins. Lying at the foot of the Black Forest

is the fine old university town of Freiburg, whose minster is one of the glories of South Germany. The country is also rich in mineral spas.

Baden shares with Württemberg the custody of one of the largest tracts of natural forest in Germany—the Schwarzwald, or Black Forest, which, beginning south of Karlsruhe, continues as far as the southern frontier near Freiburg. The dialect of the Black Forest is perhaps the most difficult of all German dialects to follow. The difficulty is not caused merely by its intonations or verbal inflections, but by the fact that it has a distinct vocabulary, which proves as puzzling to educated Germans as the racy colloquialisms of Cumberland and Westmorland to the English southerner.

Bavaria: An Agricultural Commonwealth

BAVARIA is somewhat smaller than Scotland, with a population exceeding that of Scotland and Wales. Its people belong overwhelmingly to the Roman Catholic faith, of whose interests, religious and political, it has ever claimed to be the special representative in Germany. No German State is so jealous of its rights, or so tenacious of its individuality as a political and social unit, as Bavaria. One may go further and say that none is so apt to magnify its importance and press its special interests in anything like the same degree. The special object of Bavarian antipathy is Prussia, and Prussia retaliates in kind. Bavaria dislikes Prussia because of its size, strength, and prosperity, and Prussia cannot forgive Bavaria for being so small, rustic, and easy-going. There is arrogance on both sides—on one side the arrogance of the "Haves," and on the other the arrogance of the "Have Nots."

More exclusively than those of any other of the major States—Mecklenburg-Schwerin excepted—Bavaria's inhabitants form an agricultural community. Besides its large production of grain it supplies most of the hops grown in Germany, and one of the most famous of its industries is beer-brewing. North

German connoisseurs on the subject are ready to allow that such a thing as bad beer is not made in Bavaria, and the modest Bavarian acknowledges the compliment with the rejoinder that good beer cannot be made elsewhere. There is no doubt that the famous beer breweries of Munich and other Bavarian towns work with methods and materials which produce a very satisfying beverage.

The most enthusiastic devotees of Bavarian beer are the Bavarians themselves. One of their own proverbs says that a Bavarian would bear Purgatory itself if he could have his beer. In the middle of last century a revolution broke out in Munich because the price of beer was raised a farthing a litre, and it only subsided when the increase was struck off. But Bavaria can offer a finer draught than is distilled from the hop, for in the valleys of the upper Main the vine is grown with great success.

The Bavarians have a fine country, of which they may well be proud. Its mountain district is a foretaste of the greater grandeur of the Southern Alps, while the scenery of its lake district, situated south of the capital, is characterised by a ravishing softness and charm. The country is also rich in



SCENE IN THE OLD MAIN STREET OF FRANKFORT-ON-MAIN

The Zeil is the name of this busy thoroughfare, the principal street of Frankfort-on-Main, Goethe's birthplace and one of the most interesting, healthy, and cosmopolitan of German cities. The Catherine Church, of which a glimpse is seen in the photograph, is famous as having been erected over the spot where the first Protestant sermon was preached early in the sixteenth century.

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towns of great interest. Among these Munich, the capital, easily carries the palm, for it is a veritable classic among cities, and its distinction is the merit of one man, King Max, whose life's ambition was, as he said, to make his capital so beautiful that to visit it alone would be worth a pilgrimage to Germany.

Then there is Nuremberg, more in the centre of the country. Known by school-boys as the place where the lead-pencils come from, this beautiful town appeals to the intellect and imagination as few other German towns do. The home of Dürer and Hans Sachs, it is a unique monument of the German renaissance.

Bamberg is a typical piece of old Bavaria, with whose ecclesiastical history it is intimately associated.

Augsburg, again, was the home of the famous commercial houses of Fugger and Welser, though its prosperity now depends upon its extensive machine works; while Ratisbon, or Regensburg, is a link connecting modern Germany with the ancient "Roman Empire of the German Nation," of whose Diet it was the seat.

Rural Bavaria is a country apart, living its old life in its own way, and heedless of the great world outside its narrow ambit. The "big peasant" (Grossbauer) thrives and grows fat by industry and frugality more than by regard for what he hears of scientific agriculture; the small proprietor holds his own without ever seeming to get "forrader," or greatly wanting to do; the farm labourer, without ambition, performs his daily trudge to and from his work like a machine. As part of the machinery which keeps the social system moving these rustic people fill a place which it would be ungrateful to disparage unduly. They also represent a static force in national life of decided value in these restless days.

A library of stories and dramas of rural life have been written in the uncouth vernacular of Bavaria. Before the Great War a company of peasant actors of the Tegern Lake district was accustomed to tour the country with plays of this kind. It may also be recalled that it was among a purely peasant community that the Passion Play of Oberammergau originated.

Prussia: The Predominant Partner

IT is at once the good and the bad fortune of the German Confederation that its composition is so unbalanced owing to the dominating power of the major partner, Prussia. Even in its reduced proportions, Prussia still comprises about two-thirds of both the area and the population of the Realm, and the whole of Bavaria, Saxony, and Württemberg would go into three of its twelve provinces. Overwhelmingly its population is Protestant.

The country stretches half across northern Europe from the frontiers of France and Belgium to the new Polish State, while in the south it is bordered by Czechoslovakia, Austria, and Switzerland. The north-east and east form a vast sandy plain, given up to forest and corn and potato growing, and here is the home of the old feudalism and its offspring, the modern Junkers.

The north-west, a more or less hilly region, is the seat of some of Germany's greatest industries, coal-mining, iron and steel production, and the host of manufactures which depend thereon; in the south and south-west the vine and sugar-beet are grown on a large scale, while on the seaboard lives a hardy fisher folk which earns a precarious livelihood by scouring the North Sea and the Baltic.

Racially there is also great diversity; the strongest elements in the population are the Saxon, Frankish, Slavic, Celtic, and Frisian, but small racial remnants exist in the shape of the Wends of the Spree Forest and the Huguenots of Berlin, while in the far north-east there live many descendants of Scottish immigrants, still adhering to the old patronymics. The country has its full share of natural beauties and attractions, though its physical features do not run



ATTRACTIVE CORNER OF DRESDEN NEAR THE AUGUSTUS BRIDGE

The beautiful town of Dresden, the capital of Saxony, has long been noted for its jewels and as an educational centre, especially for music and art; its museums of exceptional quality being among the richest in the world. This photograph was taken from the Brühl Terrace, a promenade corresponding a fine view of the river and possessing a handsome approach adorned with allegorical figures.



THE MEDIEVAL GLORY OF NUREMBERG MARKET PLACE

Unrivaled in the abundance and beauty of its monuments of the German Renaissance, Nuremberg is also a leading industrial and commercial centre of South Germany. The picturesque market place is luxuriantly bestowed with the large, timber-framed, half-timbered buildings of the market men, and is dominated on its east side by the beautiful fourteenth century Gothic Church of Our Lady.

Photo. Transmex.

to the sublime to the same degree as with Bavaria and the adjacent Austrian alpland. The Rhine and its valleys take pride of place, for here romance and scenic beauty commingle. Hard by is the Bergisches Land of Westphalia, picturesque still in spite of the process of industrialisation which its towns and villages have undergone. Still in the north is the sandy Sachsenwald, where Bismarck held court in his château of Friedrichsruh; nor must the famous Lüneburg Moor be forgotten, a region of far distances, long given up to solitude and silence, but now in part being slowly reclaimed.

To the south-west of this point lie the Harz Mountains, which, though not rising to any great height, except at the famous Brocken, are full of picturesque hill, valley, and river scenery, somewhat park-like in parts, but invested with irresistible charm. The Baltic coast has an appeal of its own, and to the westward it is lined with villages, quaint and trim, which are specially frequented by Berlin families in summer, while out to sea the chalk cliffs of the island of Rügen recall those of Dover.

In the south of the country, in Silesia, rise the Giant Mountains, broken on all sides into beautiful valleys, in which river and woodland combine to create

the perfect landscape. A scenic peculiarity of Prussia is the Spreewald, south-east of Berlin. It is a rural region intersected in all directions by the river Spree and its feeders, inasmuch that communication between the villages has to be maintained by boats of light draught. This Rural Venice, as it is called, is one of the last remaining seats of the ancient Wendish tribe, and its inhabitants still preserve their old customs, costume, and language.

Of the towns of Prussia the old are of incomparably greater interest than the new. For the modern town is a mechanical, conventional creation, displaying little good taste and no imagination—a thing of utility and convenience, but never of beauty. In this respect Berlin is typical, on a large scale, of modern North German towns in general.

Prussia is comparatively poor in medieval towns of the type common in Central and South Germany, but Hildesheim, Marienburg, and Danzig (as much now as before its severance) are the pride of Prussia and of all Germany. All the three remaining Free Cities of Germany—Hamburg and Bremen on the North Sea and Lübeck on the Baltic—adjoin Prussian territory. They are fine old cities, enriched with beautiful memorials of their commercial and maritime history.

Saxony: The Industrial Hub of Germany

THOUGH the fifth of the German States in area, Saxony is the third in population. In area it compares with Yorkshire, but its population somewhat exceeds that of the English county, though less than that of Scotland. Saxony is the hub of industrial Germany, just as Rhineland-Westphalia is the hub of industrial Prussia. Its industries are of the most varied character, but the principal are lignite and ore mining, and large manufactures of textile machinery and hosiery, though the famous porcelain manufactory of Meissen should not be overlooked. The great majority of the inhabitants are Protestants, but much

of their Protestantism is of a negative kind, for, saturated with Socialist doctrines as Saxony has been for well-nigh half a century, unbelief is rife in the population to a remarkable degree.

The general standard of life of the Saxons is tolerably high, for the industrial workers of the towns earn well and spend freely. It is only in the hilly regions, like the Ore Mountains, the most densely populated mountain region in Germany, where the scanty largesse of agriculture has to be supplemented by the produce of home craftsmanship of various kinds, that anything like grinding poverty exists. Saxony has always been progressive in educational



OLD-WORLD ARCHITECTURE IN A CORNER OF ULM MARKET PLACE

The ancient town of Ulm, mentioned as early as 854, lies on the left bank of the Danube, and has belonged to Württemberg since 1810. The fine fountain, known as the Fischkasten, dates back to the fifteenth century. Many historic buildings embellish the old-fashioned streets, and the Protestant Minster, with its lofty tower, is, next to Cologne Cathedral, the largest Gothic Church in Germany



THE HOUSE WHERE SCHILLER DWELT IN "GERMAN ATHENS"

The name Weimar recalls memories of the great men of Germany whose presence graced the town during the reign of Duke Charles Augustus. Goethe, Schiller, Herder, and Wieland are among the celebrated men of letters who took up their residence in Weimar at the invitation of this liberal patron of literature, and whose fame won for the old town the title of the "German Athens"

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matters, and its system of technical schools is one of the most comprehensive and efficient in Germany.

Of Saxon towns Dresden has a traditional attraction for English people and Americans, large numbers of whom had their permanent homes there before the war, with the result that English schools were numerous. No more beautiful city exists in Germany, for if Munich

has a dignity and witchery of its own, Dresden exerts on all who know it a subtle charm, and an attachment once formed for it never diminishes. Saxony's most populous town, however, is not the capital, but Leipzig, finely built, the principal centre of the German publishing and book trade, and the seat of a university and of the Supreme Court of Justice.

Württemberg: A Picturesque Home of Romance

THE third State in the Realm in size, Württemberg may be compared in area and in number of population to Wales, with whose people its inhabitants have temperamental similarities. It is a pleasant hill country, running down to the northern shore of Lake Constance, and peopled by rough-tongued but genial Swabians. They have the round heads of the old alpine kind of Celt, and their emotional natures, alert minds, and sagacity make them a very important element in German life. Like the "canny Scot" and the penetrative Welshman, the Swabian is never far away when a good thing is going.

The Württembergers have been fighters and makers of history for many centuries, and their country is a veritable home of romance. There is hardly a good hill in the little country without a castle, or the mouldered ruins of one. On the Hohenstaufen height fought and flourished the family that gave to the Holy Roman Empire the line of emperors who split and ruined Germany and dissolved Italy by aiming at universal dominion. But the Hohenstaufens at least had the characteristic Württemberg versatility, and made their courts in southern Italy and Sicily radiating centres of a new literature and a new knowledge. But with the same torch that lightened Europe they burnt her. Then on the Zollern hill, with its limestone precipices and strangely reconstructed castle, was rocked the cradle of the Hohenzollern line, brilliant and unstable, which has likewise fallen on evil days.

But the Swabian has applied his genius in other than military ways. Always he has shown a strong bent towards research, inquiry, and philosophy. Albertus Magnus and Paracelsus were Swabians, and when the country was but a small duchy, half covered with forest and containing perhaps half a million people, it produced a remarkable succession of thinkers of the stamp of Kepler, Hegel, and Schelling, and poets like Schiller, Wieland, and Uhland.

A traditional preoccupation with religion led the Swabians to give early welcome to the Reformation, and this trait has encouraged a tendency to mysticism and sectarianism. It may be said of this remarkable stock that it has proved the principal leaven of thought, emotion, and imagination in the strong Germanic world. For good and for evil it has been the edge of the German sword in its ages of glory, and the wings of the German mind in its periods of soaring splendour.

Nearly half of the working class are peasants, whose fathers won the land they work, and parcelled it out among their children, until one-third of the good soil of the country consists of holdings of two and a half acres or less. The system of small properties has told strongly upon the character of the people. They were always hard-working, but stimulated by the fierce pride of ownership, they have developed a perfect passion for toil and become labourers of the most strenuous kind, impervious to modern ideas such as the eight-hour day and the Saturday half-holiday.



GLIMPSE INTO A DEPARTMENT AT THE SAVINGS BANK, A PUBLIC INSTITUTION IN THE CAPITAL OF THE GERMAN REPUBLIC. On October 1, 1900, the German Savings Banks established an independent footing as the various colonies of Berlin known as Gross Berlin, were merged, together with their entire wealth and liabilities, into the Savings Bank of the City of Berlin. This colossal establishment, which has been in existence one hundred years already, has now nearly two million members and owing to the union with the neighboring institutions, can claim to be the largest savings bank in the world.

Germany

II. Through Federation & Empire to Republic

By William Harbutt Dawson

Author of "The German Empire, 1867-1914," etc.

THE Germans are an offshoot of the Teutonic stock, which on the dispersal of the Aryan family followed the Celts in their wanderings westward from Asia. The German tribes had come in conflict with the Roman power before the opening of the Christian era. Having towards the end of the second century B.C. subdued the Celts who had gathered on the northern and western confines of Italy, the Romans struck against harder rock when they found their farther progress barred by the tribe of the Cimbri. That collision was for Rome disastrous, for Papirius Carbo and his army met with signal defeat near the site of Klagenfurt (113 B.C.).

Flushed with victory the Cimbri pushed westward through Gaul as far as Spain, devastating the country through which they passed. Returning north they were joined by another powerful German tribe, the Teutones, who had moved west from their settlements beyond the Elbe, and the allies planned the invasion of the Italian peninsula simultaneously from the west and the north. This adventure ended with complete disaster for both tribes, Marius defeating and decimating the Cimbri at Vercellae and the Teutones at Aquae Sextiae (Aix-en-Provence) in 101-2 B.C.

Germans in Conflict with Rome

The check thus given to the German invaders was only local. A little later the struggle was resumed in Gaul, where the warlike Suevi (Swabians) had obtained a foothold. Attacking Ariovistus, the duke (Herzog) of this tribe, in Upper Alsace, Julius Caesar drove him back across the Rhine. It is to the Suevi, still a semi-nomadic tribe, that Caesar specially refers in his account of the Germans, their personal qualities, habits and customs and institutions. In the north and east of Germany, however, Roman influence was still unestablished, and under Augustus and Tiberius attempts were made to enforce and consolidate it, but not without serious repulses. The worst of these occurred in A.D. 9, when Arminius, or Hermann, chief of the Cherusci, who had learned military science in Roman service, destroyed a Roman army under Quintilius Varus, in the three days' battle of the Teutoburg Forest. Then jealousies and feuds among their chiefs

weakened the resistance of the tribes, and under Vespasian Rome's power was reasserted and extended.

Of Germany at the end of the first century of our era Tacitus has left a systematic study of the utmost value. He speaks of the German tribes as inhabiting at that time the regions between the Danube in the south, the Rhine in the west, the North Sea, and the Slavic regions in the east. He describes the country as covered by dense forests, varied by treacherous morasses, and mountains which yielded iron and also precious metals. Agriculture was systematically carried on, the commoner fruits were grown, the earlier system of common land was giving place to private ownership.

Tacitus's Study of Germany

The people lived in villages protected against outside enemies, and while the women tilled the fields the men went to the war and the hunt. Domestic and married life showed a high standard of order and morality; marriage was esteemed a sacred institution, women were honoured, and wives, though they worked hard, ruled in the home. Religion and religious rites, including sacrifice to the gods, were practised, though there was no formal priesthood.

Tacitus speaks of courage, truthfulness, chastity, and hospitality as specially characteristic of the Germans, though he also records their addiction to intemperance and gambling. Already class divisions had begun to show themselves in the social organization; there were free-men (enjoying full rights of citizenship) and in small numbers an estate of nobles; below them came a class of semi-free persons, the *Liti*, who might not hold land in fee simple and who paid taxes to the owner in chief; and at the bottom of the social scale came the slaves or *serfs*, prisoners of war or descendants of the same, who performed the more menial work and were exchangeable as chattels.

During the second century the conflict between the primitive culture of the German tribes and the highly organized State system represented by Rome seemed to have worn itself out, and before its close the greater part of Germany, as we know it, had passed under Roman influence. Victorious generals had divided the territory lying on the left bank of the

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Rhine into the two administrative districts of *Germania superior* (prima) and *Germania inferior* (secunda). Rome had also multiplied her strongholds and camps both on the frontiers and in the interior, and these became the nuclei of towns. Among the most important of the early centres of Roman influence on and near the Rhine were Cologne, Aix-la-Chapelle (Aachen), Coblenz, Treves, Strasbourg, Mainz, Worms, and Spire; while of Roman settlements in the south, the principal were Ratisbon (Regensburg), Augsburg, Passau, Salzburg, and Vienna.

Development of the Federal Instinct

Throughout German history there has been a constant conflict between two strong tribal characteristics—the tendency towards union and fusion in the presence of common danger and the deeper-lying spirit of independence and separatism. Already the federal instinct showed itself. Roman power decayed and provincial administration fell into disorder under a series of weak rulers, and the German tribes, which had preserved their virile virtues even in dependence, reasserted themselves. More and more the tribes had sought strength by union, and Rome had now to contend no longer with isolated units but powerful confederacies.

Thus in the middle of the third century there is mention of the great confederacies of the Suevi, the Alemanni, the Saxons, and the Franks. Allied to the Suevi were the Lombards of the Lower Elbe, the Vandals of the Upper Elbe, the Hermundurians, who survived in the Thuringians, and the Burgundians, who had settled in the north-east and east of Germany, between the Oder and the Vistula. The Alemanni were the successors of the Suevic confederacy, and ultimately settled in the present Swabia.

Irruption of the Goths under Alaric

The Saxons, first mentioned by Ptolemy in the second century, appear late in the following century as a tribal confederacy, comprising the Angles, Cherusci, Chauci, Angrivarii, and other stocks, inhabiting the coastlands west of the Elbe and Weser, with the Frisii (Frisians) for neighbours. The Franks, who now come into prominence, were an amalgamation of many tribes settled in the Middle and Lower Rhine regions.

The strongest of these tribal confederacies was that of the Goths, a masterful race which had trekked from Scandinavia across the Baltic to the Vistula, and asserted possession as far as the Black Sea. Theodosius had divided the Roman empire into eastern and western divisions, and the latter was the scene of the great historical irruption of the barbarians.

Towards the end of the fourth century the Huns, a wild nomadic Mongolian tribe, broke into Europe and dispersed the Goths, who were driven westward and southward. An incursion of West Goths into Northern Italy followed. Led by their brilliant general Alaric, the invaders continued their victorious progress to the walls of Rome, which they occupied and plundered (409-10).

About the same time the East Goths occupied Southern Gaul and all Spain, except for the small part (Portugal) which had fallen to the Suevi; the Vandals set up a kingdom in North Africa; the Burgundians appropriated the Rhone valley; and the Bavarians, a new tribal confederacy, settled in Raetia. The power of Rome was paralysed by these convulsions, and the garrisons in north-west Germany and Britain were withdrawn. As a result of the barbarian invasions the empire lost the best of its western provinces.

Invasion of the Huns under Attila

Once more the Huns moved forward. Under their terrible king Attila, they broke out of the Lower Danube region and Hungary, and poured like a flood over Central Germany and into Gaul. A collision with the Roman power took place in 451 at Troyes, where, with the help of the West Goths and Franks, the Roman general Aetius defeated the invaders, but his army was too exhausted to follow up its success, and Attila was able to withdraw in safety. In the following year Attila again wreaked vengeance on Italy, but with his death in 453 the menace of the Huns came to an end.

In the fifth century German tribes were firmly settled in all those parts of modern Germany which had been brought under Roman rule. Eastern Germany, however, was still occupied by Slavic tribes, who had migrated to Europe later than the other Aryan peoples. The German tribes were pagans and still nominally barbarians, but unlike the fierce Huns, they were not bent on wanton and purposeless destruction. Their first necessity was to live, and to that end they needed land on which to settle. They took land wherever the pressure of tribal needs drove them, but having settled, they were willing to live harmoniously with the aboriginals.

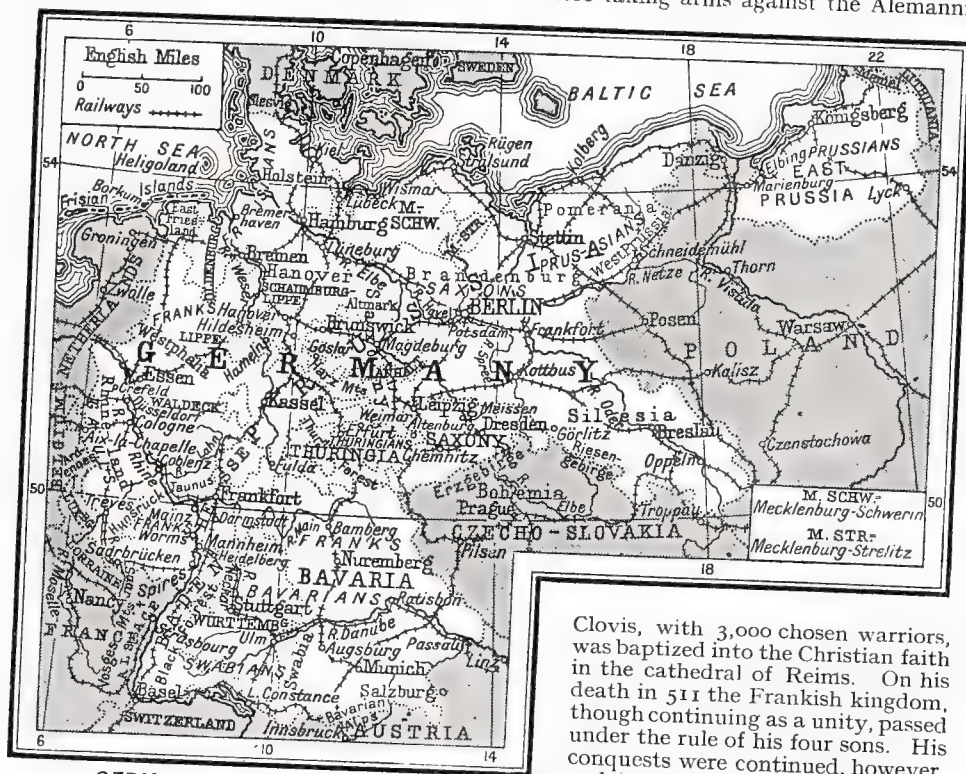
Gradually relationships of some confidence were established with Rome; Germans were admitted into her citizenship and service, and even to rank and high office therein; more and more also her armies were recruited from the German tribes. Rome had stood for the harsh and unbending principle of uniformity, and this principle demanded the

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repression of nationality and the assertion of one citizenship and one law. Roman civilization, as reflected in systematic administration, an orderly communal life, and well-built towns, must have powerfully impressed the barbarians with the inferiority of their own rude customs and manners, and it suffered no abrupt and wholesale effacement at their hands. Rather they may be said to have overlaid it, as the streets and fora of the Eternal City itself were overlaid during successive centuries by new levels. It has been well

The first orderly State system created by the German tribes owed its existence to this stock, which was characterised by a strong spirit of cohesion and exceptional political instinct. A king of the Salian Franks, Clovis, grandson of Merovaeus, after whom the Merovingian dynasty was called, ranks as the founder of the Frankish empire, which at his death extended from the Rhine, Neckar, and Main to the Atlantic.

In 496, in fulfilment of a vow made before taking arms against the Alemanni,



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said by J. S. Brewer that what happened was "a change but not a complete transformation. What was dead was dead before the barbarians came; what was alive lived on, and was now to enter into a new state of existence."

Of all the larger German tribes the Franks were the Romans' best neighbours, while the Saxons and Frisians most resented interference. The Franks were divided into the Riparian branch, settled on both banks of the Middle and Lower Rhine, and the Salian branch, at the mouth of the river and the adjoining seaboard. Not seldom they assisted the Romans to resist the encroachments even of other German tribes, though they were prone to aggression themselves when circumstances were favourable.

Clovis, with 3,000 chosen warriors, was baptized into the Christian faith in the cathedral of Reims. On his death in 511 the Frankish kingdom, though continuing as a unity, passed under the rule of his four sons. His conquests were continued, however, and one of the earliest was the subjugation of the Thuringian realm in Central Germany, which was divided with the neighbouring Saxons, while Bavaria was appropriated later, and the Alemanni were also brought into complete dependence.

In the middle of the sixth, and again early in the seventh century, under Clovis the Great, the Frankish empire returned under a single rule. Practically the whole of the German tribes, with the exception of the Saxon and Frisian groups, had now been shepherded in the Frankish realm.

The civic organization of the Frankish State differed from that described by Tacitus. In particular there had been a change in the relations between the freemen and the semi-free, the Liti, or descendants of the aborigines. Exposed

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to frequent obligation to military service, which kept them away for long periods from their farms, the former decreased in numbers and in fortune; while the latter, upon whom military service did not impose a like penalty, rose to higher estate.

"Roman Empire of the German Nation"

The position of the freemen became worse when liability to military service was formally attached to the land. More and more, as this feudal relationship took definite shape, the poorer freemen lost their independence and became the virtual vassals of their landlords. The relations of State and Church had also changed. When the Frankish kings went over to Catholic Christianity they accepted the existing ecclesiastical system with its priesthood drawn from the original Latin-speaking population, as they found it. Nominally the Church was still dependent upon the Crown.

The halcyon era in the history of medieval Germany was the reign of Charlemagne (Charles the Great), son of Pepin the Short, lasting from 768 to 814. Charlemagne subdued in turn the Saxons, Wends, and Frisians, and extended Frankish rule until it comprised all the Germanic tribes with the exception of the Anglo-Saxons and the still pagan Northmen of Scandinavia. Already the *de facto* successor of the Roman emperors, he received the imperial crown at the hands of Pope Leo III. in Rome on Christmas Day of the year 800. So it was that the institution of the "Roman Empire of the German Nation," so impressive to the imagination of the Middle Ages, yet so fantastic—half fact and half fiction—came into existence; the truth being that more than a millenium was yet to pass before an empire of the German peoples could be created. Voltaire said truly that the Holy Roman Empire was neither holy, nor Roman, nor an empire.

Supremacy of Charlemagne

Charles had become the acknowledged head and protector of Roman Christendom, and for the present the Papacy itself owned allegiance to him. But the alliance between the secular power and the Church thus formed was to prove a disturbing and disintegrating factor in the later political life of Germany. Not long was the Papacy contented with a dependent relationship or even one of parity. Pope and Emperor claimed that they stood equally for unity and order; each sought to establish peace on earth on the basis of authority, to be accepted on pain of forced submission; each represented the grandiose ideal of a Christian World State. But the medieval world was not

large enough for two despots; one had to be supreme, and it remained to be seen which would prove the stronger.

While he was not slow to adopt Roman principles of government, short of doing violence to tribal customs and traditions, Charlemagne was pre-eminently a Teutonic ruler, and under him the Frankish monarchy reached its highest development. The independent tribal duchies were abolished, so that the Emperor's sovereign position was now supreme. For purposes of administration the realm was divided as of old into districts or *Gaus* (*Gauen*), over which were counts, and these again into Hundreds, governed by centurions. The military system was developed further on the feudal principle, and the security of the frontiers was assured by the institution of Marks, or *Marches*, placed in the care of *Margraves* (*Markgrafen*), each being responsible for the defence of a given length of frontier.

Dawn of German National Existence

Within a generation the descendants of Charlemagne had divided his Empire five times. The principal division was that which resulted from the epoch-making Treaty of Verdun (843) which, by separating Germany from Gaul, marked the beginning of German national existence. Though there was repeated reunion, the tribal spirit of independence, which Charlemagne had kept in check, revived and made steady headway; while the Popes, taking advantage of the internal difficulties of the Empire, succeeded in magnifying their temporal power, gaining full control of Italy and claiming the right to confer the imperial title on whomsoever they would.

With the death of Louis the Child (911) the Carolingian dynasty ended, and eight years later the Saxon line succeeded in the person of Henry I. (the Fowler), one of the wisest and most progressive of German rulers, famous as the great town-builder. His son, Otto the Great, elected king at Aix-la-Chapelle (Aachen) by the acclaim of all the German tribes, ruled once more over an undivided empire as left by Charlemagne. Invited to Rome to protect Pope John XII. against Berengar II., he duly fulfilled that task, and received the imperial crown in reward (962). From that time dates the union of the Roman Empire with the German kingdom, whose rulers were required to receive the crown at the hands of the Popes. The double position imposed on these rulers heavy responsibilities, political and military, which were by no means to the advantage of Germany.

The Saxon was followed by the short-lived Franconian line of kings. Henry III., the second of the dynasty, consolidated his

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power, and by stern measures reformed the Papacy, which had fallen into abuse and discredit, deposing three Popes successively. Herein he rendered to the Church a great and urgent service, but events soon proved that in purifying the Papacy he strengthened it. Hildebrand, becoming Pope as Gregory VII., in 1073, made his great bid for temporal sovereignty in the decree asserting for the Church independence and immunity from lay interference. Henceforth neither the Emperor nor any temporal ruler was to have part or lot in the choice and investiture of the clergy.

This decision brought Henry IV. in antagonism with the Papacy, so long the faithful, and at times humble, ally of the temporal power. When he presumed to declare the Pope deposed, Gregory answered the challenge by citing him to appear in Rome to answer misdeeds alleged against him, and on his refusal excommunicated him (1076). The ban was only withdrawn when Henry, alarmed by the disaffection of the German princes, made a pilgrimage of submission to Canossa in the following winter. The dispute over the question of episcopal investiture remained open for nearly half a century, and was ultimately settled by the Concordat of Worms (1122), which made minor concessions to the Emperors, without essentially weakening the Papal claim.

The Empire Under the Hohenstaufens

The last of the Franconian line was Henry's son, under whom the first of the Crusades took place. Then Lothair II., the Saxon, ruled for twelve years (1125-1137), and the Hohenstaufen dynasty succeeded. On his deathbed Lothair had handed the imperial insignia to Duke Henry the Proud of Bavaria, then the most powerful prince in the Empire, for Saxony had passed into his hands, and in consequence Henry confidently hoped to succeed. But the tribes preferred a weak to a strong ruler, and their choice fell on Duke Conrad III. of Swabia, so initiating the bitter feud between the Guelph (Bavarian) and Ghibeline (Hohenstaufen) parties, which lasted until the close of the fifteenth century.

From Lothair, Albert the Bear, a Saxon noble, ancestor of the later Margraves of Brandenburg, received the Saxon Nordmark (later the Prussian Altmark), on the left bank of the Elbe, a foothold from which he quickly extended his jurisdiction and territories.

Of the Hohenstaufens, who held the imperial dignity for 116 years, the most conspicuous was Frederick I., known as Barbarossa, or Red Beard (1152-90), around whose personality and deeds gathered much romantic legend, which is

part of German folk-lore down to the present day. During his reign the relations between the Crown and the Papacy, which favoured the Bavarian claimants, assumed increasingly acute forms, but his domestic record in Germany was one of steady progress and prosperity.

Of outstanding events incidental to the Hohenstaufen era which were to prove important for the future of Germany may be named the ejection of the Wends from Northern Germany, henceforth colonised by Saxons, and the severance of Silesia from Poland, with its conversion into an independent duchy, which passed under German influence and culture. Now also we hear of the Teutonic knightly orders of S. John and the Temple, formed under the influence of the Crusades. These orders settled in districts like Brandenburg and the region lying eastward inhabited by Slavic tribes, and, following a persistent policy of more or less peaceful penetration, ultimately brought Eastern Prussia under German civilization and Hohenzollern rule.

Growth of Communal Institutions

In this later medieval period an important step forward was made in the development of civic and communal life and institutions. In every direction towns grew and prospered, often becoming autonomous communities. In particular, the old military settlements on the Rhine and other streams, which had suffered with the decay of Roman power, took a new life; thriving ports rose on the seaboard and the larger rivers; in the middle of the thirteenth century the powerful Hanseatic League of maritime and commercial towns began its career; the arts and crafts rose in dignity and esteem; and in this period were produced, under the combined influence of the Church and local patriotism, many of the most famous monuments of German ecclesiastical and municipal architecture.

Domination of the Hapsburgs

At the end of the Hohenstaufen period there followed an interregnum of twenty years during which the Empire was without a legal head, though the title was claimed and used by several rivals, one being Richard, Earl of Cornwall, brother of Henry III. of England. In 1273 Rudolf of Hapsburg was formally elected Emperor at Frankfort, owing his success largely to the influence exercised in his favour by Frederick III. of Hohenzollern, Burggraf of Nuremberg, head of a family which was destined to play a critical part in the later history both of Germany and the Hapsburg line. In the first half of the fifteenth century, with the election of Albrecht II. of Austria (1438) the imperial Crown passed permanently to the Hapsburg family. The

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election of the early Emperors was originally a very democratic proceeding. They were chosen by the tribes, every freeman having, theoretically, the right to vote, and the election took place in open-air assembly. In course of time the function was left to the higher secular and spiritual powers. By a decree known as the Golden Bull, issued by the Emperor Charles IV. in 1356, the method of electing the Emperor was amended, and the number of electoral princes was reduced to seven, three being ecclesiastical sovereigns (the Archbishops of Cologne, Mainz, and Treves), and four secular (the King of Bohemia, the Duke of Saxony, the Rhenish Palgrave or Count Palatine, and the Margrave of Brandenburg). (Bavaria acquired electoral right in 1648, and Hanover in 1692.) Frankfort was fixed as the place of election and Aix-la-Chapelle (Aachen) as that of coronation.

Rise of the Hohenzollerns

A critical moment in the history of Germany came when the Hohenzollern family migrated from the south and took possession of the Mark of Brandenburg. Of this territory the Emperor Sigismund in 1411 made Burggraf Frederick VI. of Nuremberg governor. Several years later he came into full possession of the Mark and received the electoral title. Frederick inherited a neglected and undeveloped territory, plundered by a lawless nobility and demoralised by lax government, but by wise and strong administration he gave it a new life, and Brandenburg became the nucleus of a powerful State. At the imperial election of 1438 a Hohenzollern seemed to have a chance of the succession.

Charles V. and the Reformation

Of the later Emperors none recalled the glory of past ages—the time of Charlemagne, of Otto the Great, of Frederick Barbarossa—as did Charles V., King of Italy and Spain, who was elected in 1520. His reign synchronised with the Reformation, which inaugurated the modern epoch in German history. In the struggle with the Church, which began in 1517, the Emperor, jealous for the static principle of authority, championed the old faith. A time of violent storm and stress occurred in the political and religious life of Germany before a *modus vivendi* was reached by the two factions. This took the form of the Peace of Augsburg, concluded in 1555, which gave to the territorial rulers the right to accept or reject the reformed faith as the official religion of the State; such of their subjects as chose to be dissentients being allowed to seek freedom of conscience and worship elsewhere.

A disastrous legacy of the Reformation was the religious or confessional war which began in 1618 and, after lasting for thirty years, left the country impoverished and exhausted, its lands largely devastated, its rural economy destroyed, its towns decimated, and its civilization thrown back for generations. By the Peace of Westphalia (1648) the religious equality and rights of the German rulers as affirmed by the Peace of Augsburg were recognized, but right of conscience was still refused to the individual citizen. France secured portions of Alsace and was confirmed in the possession of several towns of Lorraine, already occupied by her in 1552, while Sweden received Western Pomerania, and the independence of Holland and Switzerland was affirmed.

The later history of the old German Empire is little more than a record of progressive senile decline, though it was still to drag on a feeble existence for a century and a half. The Empire's adversity was the opportunity of the territorial rulers, who more and more strengthened their independence and augmented their power at the expense of the Emperor, to whom little more than his title remained.

Brandenburg and the Great Elector

Conspicuous among the States which benefited by the slackening of imperial authority and the intrinsic feebleness of Austrian rule was Prussia. Step by step Brandenburg lengthened its cords and extended its stakes, until a petty margraviate grew into a powerful kingdom, able to challenge Austria's primacy. Within her own territories—the so-called "*Hausmacht*" of the Hapsburgs—Austria was sufficiently consolidated, but her position as head of the Empire was shaken.

Lacking effective defence, the Empire was exposed to menace from any enemy, either within or without, able to challenge its security. Thus it was that Louis XIV. of France (1643-1715), then the first of Continental rulers, made desperate efforts to establish a dominating influence in Germany, intriguing unscrupulously with faithless princes, some of whom accepted from him bribes and subsidies. The absolute monarchy of France found ready imitation at that time in Germany, where, in their petty courts, futile sycophants introduced the language with the manners and modes of France. By their unworthy mimicry of foreign ways, and their treason to the cause of nationality, these simulacra of kingship only deepened the humiliation which had befallen their country and increased the disaster which awaited it. In that

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critical time Germany was saved for the German nation by the will and effort of Frederick William, the Great Elector of Brandenburg (1640-88), then the most vigorous and also the most ambitious of her territorial Sovereigns. The duchy of Prussia had come to his house by marriage in 1618, and hereditary claims had extended its territories on the Rhine. Under this ruler the electorate made further progress. Recognizing that the strength of Prussia must rest on military efficiency, he created a strong standing army. He wrested Pomerania from Sweden, he got rid of the ancient Polish suzerainty over the duchy of Prussia, and finally consolidated his loosely held territories into a strong, organized State, which was to prove a "rocher de bronze" in the midst of a tumbling and crumbling Empire. He was the only German prince who seriously challenged and resisted the ambitions of Louis XIV.

After waging two wars of aggression against the Netherlands, Louis turned his attention to Germany, raiding and devastating the Palatinate, and annexing additional districts of Alsace and the Rhineland. Against such attacks the Empire was helpless, for it had no army of its own, and Austria cared only for her dynastic patrimony. The Great Elector stepped into the breach, and though he fought with wavering allies and only partial success, he did much to keep alive the spirit of patriotism and independence in the best part of the nation.

Creation of the Kingdom of Prussia

It was under his son and successor, Frederick I., that Brandenburg became the Kingdom of Prussia (1701). The grandson of this king, Frederick the Great, increased his realm by the seizure of Silesia after three campaigns against Austria. Later (1772) Frederick gained by his participation in the first partition of Poland, then a disorganized and ill-governed kingdom, the later province of West Prussia and the Netze region, while the remainder of the kingdom went to Russia and Austria, the prime movers in this act of spoliation. There was a second partition of the booty in 1793, and a third in 1795, as a result of which Prussia's share was increased.

When the French Revolution broke out, most of the German princes rallied to the support of the French Sovereign and the monarchical principle. It was a rash step, fateful to themselves and their peoples, who were far from approving it, for it secured for Germany the hostility first of the Republic, and later of Napoleon. German separatism never played so unworthy and unpatriotic a part as in the

succeding wars with France. Saxony, Bavaria, Württemberg, and Baden openly allied themselves to Napoleon, and the rulers of the first three of these States accepted the royal status at his hand. In spite of the coalitions formed against France the rulers of Prussia and Austria succumbed, and Napoleon assigned much of their territories to his relatives, his generals, and his German allies. The treaties of Campo Formio (1797), Rastatt (1798), Lunéville (1801), Pressburg (1805), Tilsit (1807), and Schönbrunn (1809), emphasised the accumulating measure of Austria's and Prussia's humiliation and ruin. On August 1, 1806, Napoleon, who was crowned Emperor of the French in 1804, and King of Italy in 1805, declared the Holy Roman Empire dissolved, and five days later, at his bidding, Francis II.—who had already assumed the title of hereditary Emperor of Austria—resigned the imperial office.

End of the Napoleonic Tyranny

For Germany, and Prussia in particular, the only redeeming event of that time was the succeeding War of Emancipation (1813-15), which evoked a striking outburst of patriotism, discounted only by the defection of those of the German States whose rulers enjoyed Napoleon's favour or pay. The fifth and strongest of the European Coalitions was the precursor of the "Battle of the Nations" at Leipzig, marking a final turn in Napoleon's fortunes. Beaten in this decisive struggle, Napoleon began his fighting retreat to France, followed closely by the victorious allies, who on March 31, 1814, entered Paris, where peace was signed in May, Napoleon being consigned to Elba.

Later in the same year the Vienna Congress for the resettlement of Europe opened, but while it was still deliberating Napoleon returned to France and resumed the war. It was a last attempt to re-establish himself, and it failed. With the allied victory of Waterloo (June 18, 1815), won by Wellington and Blücher, and Napoleon's exile to St. Helena, Europe had peace for nearly forty years.

Reorganization of Germany

By the second Treaty of Paris (November 20, 1815) France was deprived of all the territory which she had seized since 1790, including the left bank of the Rhine. The most important of the other territorial readjustments were the cession to Prussia of a portion of the kingdom of Saxony, the repartitioning of Poland among the three Powers concerned, the return of Lombardy and Venetia to Austria, and the assignment of the Rhenish Palatinate to Bavaria, and of East Friesland to Hanover, which now became a kingdom. An

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important part of the work of the Congress was the political reorganization of Germany. To this end there was created, by the Federal Act of June 8, 1815, the Germanic Confederation, consisting originally of thirty-nine sovereign States, chief among them the six kingdoms of Austria—in which was vested the presidency—Prussia, Hanover, Bavaria, Saxony, and Württemberg. The Kings of Denmark and the Netherlands were members in respect of fiefs in the old Empire.

Rivalry Between Austria and Prussia

The rivalry between Austria and Prussia for primacy which had begun in the old Empire was continued in the new Confederation. The Liberal forces in Germany had hoped that the superhuman efforts and sacrifices made by the peoples in the overthrow of the Napoleonic tyranny would be rewarded by national unity in the form of a democratic commonwealth more or less of the English type. They suffered a sore disappointment. The Germanic Confederation was no more than an alliance of Sovereigns for the maintenance of the old political status; the Act constituting it made no mention of the nation. Even the stipulation of the Federal Act requiring the Sovereigns to introduce representative bodies was perfidiously ignored by most of them for nearly forty years, and it is significant that the causes of both popular government and national unity found clearer comprehension and stronger sympathy in the small States than the larger.

Bismarck the Empire-Maker

Prussia, which might at that time have acquired the intellectual leadership of Germany, was content to be the tool of Metternich and the reaction. Dominated by the two Great Powers the Imperial Diet for a generation practically concentrated its attention upon the repression of democratic movements and the Liberal spirit wherever manifested. The French revolution of February, 1848, caused repercussions across the Rhine, and in their fear the rulers made large promises, but no sooner had the danger of the moment passed away than these promises were again ignored. A constitution for all Germany was, indeed, drawn up by a national parliament, held at Frankfort, and the imperial crown was formally offered to the Prussian King, but only to be refused. It was a sign that a sterner discipline still awaited the German nation.

While, however, the political organization of Germany was thus postponed, her material prosperity advanced. Industry underwent great development: the

railway system was introduced; the old inter-State Customs barriers were broken down; practical free trade was established with foreign countries; there was talk of a navy and the need for colonies; and already the foundations of a great economic future were laid.

It was due to Otto von Bismarck, who became Minister President and Foreign Minister of William I. in 1862, that Prussia finally attained the dominant position in Germany which history had marked out for her. Convinced that neither Prussia nor Germany could truly realize herself until Austria had been extruded, he worked for this end by the aid of all the resources of a statecraft as audacious as it was unscrupulous. First seeking to strengthen Prussia's maritime position by dispossessing Denmark of the Elbe duchies of Schleswig and Holstein at the end of a war arbitrarily forced upon her (1864), he adroitly made the joint occupation of the territories by Prussia and Austria the pretext for a quarrel, into which he drew Prussia's ally by affronts and aggravations whose object was as clear as their effect was certain.

Confederation of the Northern States

On the eve of hostilities Prussia declared the Germanic Confederation dissolved, and put forward a scheme for a new alliance of the German princes from which Austria was to be excluded. The ensuing Bohemian Campaign (June-July, 1866), was for Prussia a promenade militaire; within a week Austria lay at her rival's feet. The terms of peace imposed upon her were lenient, for Bismarck was concerned to make of Prussia's present enemy a future friend; he asked for no cession of territory, and was satisfied with the payment of the bare war expenses and Austria's withdrawal within her natural borders.

The war had led to a last display of the old spirit of tribal division, for while the majority of the smaller federal States joined Prussia, influenced more by fear than by enthusiasm for the promised reorganization of Germany, Saxony, Hanover, and electoral Hesse in the north, with Baden, Bavaria, Württemberg, and Hesse-Darmstadt in the south, sided with Austria. As a result of the war, Prussia appropriated both of the Elbe duchies, the kingdom of Hanover, the electorate of Hesse, part of Hesse-Darmstadt, and the free imperial city of Frankfort.

A confederation of the States north of the Main was now formed, with a liberal constitution, the southern States being for the present left to their own devices. It was a half-way house, a temporary resting-place on the way to complete national unity, and as such was described by

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Bismarck, who never showed truer statesmanship than at that time, when he might have forced the reluctant States outside the ark to come in, but did not. It was an omen of progress, however, that in the first year of the Confederation there was created a Customs Parliament, consisting of the federal Diet enlarged by representatives of the southern States, empowered to enact a common fiscal policy for all Germany.

Apart from the lingering spirit of particularism, a further and more serious obstacle still blocked the way to the complete unification of Germany, and it was the antagonism of France. Louis Napoleon had watched the progress of the unity movement with growing jealousy and alarm, and by much and various futile intrigue had striven to counter it. Even yet he did not relinquish the hope of keeping the north and the south apart, the latter under the aegis of Austria, and with that end in view he cultivated the closest possible relations with the Emperor Francis Joseph and his late allies.

Determined to force matters to an issue Bismarck provoked a quarrel with France over the question of the Spanish succession, and, succeeding in his old device of putting his opponents in the wrong, he tempted Napoleon to a declaration of war (July, 1870). A supreme crisis in the history of the German nation found the whole of the tribes united under a common banner.

Totally unprepared for the encounter, mistaking paper soldiers for fighting

battalions, and relying too confidently upon the strength of her emotions and a conviction of the justice of her cause, France invited defeat and sustained it. The penalty imposed upon her was the loss of Alsace-Lorraine, taken from the old Empire piecemeal in the three preceding centuries, and the payment of an indemnity of two hundred million pounds. On Jan. 18, 1871, in the Hall of Mirrors, at Versailles, the 170th anniversary of the creation of the Kingdom of Prussia, German unity, realized in a revived Empire, based on the principle of nationality, was proclaimed, and King William I. of Prussia elected by the federal Sovereigns as its head.

The history of Germany and its peoples from 1871 to the outbreak of the Great War in 1914 was one of steady advancement in material and, for at least half the time, in political power. The tribal spirit has never entirely disappeared, yet, subject always to an apparently irreconcilable incompatibility between north and south, the States, their rulers, and their populations have on the whole worked harmoniously together.

Prussia has never failed to press against her allies the advantages accruing to her in virtue of her larger population, amounting both before the war and still to a little over three-fifths of the whole, her greater military resources and wealth, and not least the prerogatives secured to her by the constitution: but however unpopular,



BEFORE THE RATHAUS IN A TOWN OF OLD GERMANY

Bonn, of which ancient city the above photograph shows the market place, stands upon the left bank of the Rhine some fifteen miles from Cologne. It is a residential town, famed as the birthplace of Beethoven and for its university. The scene presented here is a pleasant one, with the fine, tall buildings looking down upon the cobbled square across which the trams clank and rattle

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from the political standpoint, Prussia may have proved as a predominant partner, there is no gainsaying the fact that the capacity, will power, and driving force native to the character of her people in every sphere were potent factors in the progress made by the entire Empire during the first four decades of peace.

Bismarck's Genius and Limitations

As Chancellor and Foreign Minister for just half of this period, Bismarck played a leading part in European politics, though never meddling in foreign questions without direct interest for his country. When in the early eighties he capitulated to the colonial movement, he did it under pressure of ardent pioneers of Empire, whose enthusiasm he did not share, and he was never convinced that the colonies were a sound investment; while with the naval development which soon followed this departure he had no sympathy whatever. Rather his mind was set upon the consolidation of Germany as, in Metternich's phrase, "a saturated State"—a State fitly compacted together and finished once for all.

Germany's domestic progress, the development of her internal resources, both physical and intellectual, was his chief concern, and in its pursuit he laboured with single-minded devotion according to his lights. He was not equally wise in all the measures by which he sought to attain his ends, and he was invariably more successful on the material than the social and human side. The introduction of Customs tariffs for the protection of undeveloped industries and a threatened agriculture, the nationalisation of the Prussian railways, the promotion of great canal projects, and his workmen's insurance schemes are all measures which stand to his credit as evidences of farsighted enterprise, attended by conspicuous success; but his successive quarrels with the Roman Catholic Church, Social Democracy, and the Poles of Eastern Prussia, far from making for social peace and political stability, introduced elements of friction and bitterness into the national life which were productive of permanent harm.

Events Antecedent to the Great War

The broad lines of domestic policy laid down by Bismarck were followed by the later Chancellors, but with steadily diminishing independence of judgement and of action. Here the principal departure was in the prominence given to naval expansion. In foreign affairs the departures were more marked, and as time passed they became distinctly ominous. Although midway in his chancellorship

Bismarck concluded an alliance with Austria-Hungary, he to the last held fast to the traditional tie with Russia. Under the third and last Emperor and his more tractable advisers the importance of maintaining this tie unimpaired was no longer recognized with the old clearness, and the special interests of Austria came more and more to govern German policy in relation to the south-east of Europe.

The inevitable effect was to undermine what Bismarck called "the good old relationship" between the Courts of Berlin and St. Petersburg, which had dated from the beginning of the nineteenth century, and to accentuate and bring into a fateful prominence the perennial Slavic problem. So it was that in the war which broke out in August, 1914, and of which the occasion, rather than the cause, was the murder of the heir apparent to the Hapsburg throne and his consort by Serbian conspirators, Germany and Austria-Hungary fought side by side, with Bulgaria and Turkey as their allies, against a powerful coalition of which Russia, France, Great Britain and Italy were the leading European members.

Establishment of the Republic

After lasting for more than four years, fortune oscillating strongly during its earlier stages, the struggle ended in the complete defeat of the Central Powers in Oct., 1918. By the ensuing Treaty of Versailles, concluded in June, 1919, Germany was required to pay a huge indemnity, and to cede to France Alsace-Lorraine, to Denmark part of North Schleswig, to Belgium several frontier districts, and to a revived Polish State the Polish portions of the Prussian monarchy; the seaport of Danzig was made an independent State, and Memel was placed in the trusteeship of the League of Nations; while the German colonies were transferred to Great Britain, France, and Japan under the League's mandates. For the present, and for a long time, Germany has altogether lost the position of primacy among the Continental Powers which she had occupied since 1870.

The close of the Great War coincided with a revolutionary movement, which, beginning in Hamburg in the north, spread like wildfire through the whole country, though only in a few of the States taking dangerously violent forms. Behind the movement was the entire force of social democracy, with the almost undivided support of the urban working classes, and also much sympathy from the down-trodden labourers of the rural districts. The middle classes and the aristocracy could only look on in stupefied amazement and alarm while the greatest political transformation in their country's

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history was consummated as by word of command.

Such of the rulers as were not summarily deposed abdicated voluntarily, and so far as they were concerned the transition from monarchy to republicanism was effected without bloodshed. The whole of the States duly adopted republican constitutions, and while the confederation was continued, even with the old name "Reich" (henceforth generally translated as Realm), it was on the same democratic basis.

The old Empire comprised twenty-five States, in addition to Alsace-Lorraine, which never received formal federal status. Owing to the amalgamation of seven of the small Thuringian States in one, with the name Thuringia, and the absorption of another of them by Bavaria,

the number of the federal territories is now reduced to eighteen.

There is no doubt about the genuineness of the democratic order which has been established in Germany; it remains to be seen how far the model Republic will succeed in practice in a country with such strong monarchical traditions. The new constitutions are nowhere very popular outside the ranks of labour, though opinions differ widely in all classes as to the propriety of allowing some of the expelled rulers to return. It is probable that any early attempt to reinstate the old political order in States like Prussia and Saxony would be the signal for a great social convulsion. It is to Bavaria that the hopes of the monarchists are specially directed.

GERMANY: FACTS AND FIGURES

The Country

Comprises eighteen States: Anhalt, Baden, Bavaria, Brunswick, Bremen, Hamburg, Hesse, Lippe, Lübeck, Mecklenburg-Schwerin, Mecklenburg-Strelitz, Oldenburg, Prussia, Saxony, Schaumburg-Lippe, Thuringia, Waldeck, Württemberg. Total area about 181,780 square miles; population about 61,500,000. As a result of the Great War, the German realm lost in Europe about 27,000 square miles, and in population some 6,500,000 inhabitants, while the overseas possessions lost by the war had an area of about 1,000,000 square miles, and a population estimated at 15,000,000.

Government and Constitution

Republic, under constitution adopted by National Assembly of 423 members at Weimar, July 31, 1919, with a universal, equal, direct, and secret franchise of male and female voters on the proportional representation system. President elected for seven years. Legislature includes Reichsrat of 66 and Reichstag of 469 members, elected for four years.

Defence

Permanent Defence Force (Reichswehr), authorised establishment, 100,000; Public Safety Police (Sicherheitspolizei), armed and equipped, 150,000; Emergency Volunteers (Zeitfreiwilligen), 150,000; Civic Guards (Einwohnerwehr), 350,000. Navy includes six pre-Dreadnoughts, six light cruisers, twelve destroyers, with certain reserves without ammunition on board. Personnel of navy, 15,000, with 1,500 officers and warrant-officers.

Commerce and Industries

In 1920, the acreage and produce in metric tons of the chief crops were respectively as follows: Wheat, 3,453,185 and 2,255,055; rye, 1,313,117 and 4,971,800; barley, 3,996,155 and 1,799,713; oats, 8,109,180 and 4,870,126; potatoes, 6,149,680 and 28,248,765; beet, 817,435 and 7,964,024; hay, 13,721,665 and 23,669,144.

Fruit is largely grown and about 181,650 acres are devoted to vines. Forestry is extensive and scientific over a large area.

There are coal and iron mines in Prussia; silver and copper are mined in the Harz area; zinc is mined in Silesia, and coal, iron, and silver in Saxony.

The yield of the North Sea fisheries in 1920 was valued at 573,426,800 marks; of the Baltic fisheries 118,794,200 marks.

Principal industries include iron manufacture, steel, textiles, woollens, silk, potash, beetroot sugar, clocks and wooden ware, beer, and paper. Total exports to the United Kingdom in 1921 were valued at £20,549,999; imports from the United Kingdom, £17,831,748, the chief articles of export being hops, glass, dyes, cottons, woollens, clover and grass, machinery and toys.

The value of the mark of 100 pfennig, normally 11 $\frac{1}{2}$ d., or 20.43 to the £ sterling, was in November, 1922, about 27.650 to the £. In addition to local municipal issues, the paper money in circulation in January, 1922, was 122,496.7 million marks.

In 1913 Germany's total exports were valued at £509,965,000; imports, £560,335,800.

Communications

Of 35,919 miles of railway line, 34,689 belong to the State. Chief canals: The Hohenzollern, connecting Berlin and Hohensaaten, Rhein-Herne, and Ems-Weser. Length of telegraph lines, 144,150 miles; telephone lines, 91,326 miles.

Religion and Education

No State Church. In 1910, religious bodies included 39,991,420 Protestants, 23,821,453 Roman Catholics, 283,946 other Christian denominations, 615,020 Jews. Education is general, compulsory from the age of six to fourteen, and highly developed. Supplementary to the elementary schools is a system of secondary and continuation schools and gymnasia, which prepare pupils in a nine years' course for the universities and learned professions, and technical high schools, normal schools, agricultural high schools, and commercial schools. In addition to lyceums, there are twenty-three universities.

Chief Towns

Berlin, capital (population 1,779,000), Greater Berlin (3,801,230), Hamburg (985,780), Munich (630,700), Leipzig (604,380), Dresden (529,320), Cologne (633,900), Breslau (528,260), Frankfurt-on-Main (433,000), Düsseldorf (407,338), Nuremberg (352,675), Hanover (310,430), Essen (439,250), Chemnitz (303,775), Stuttgart (309,197), Magdeburg (285,850), Bremen (257,920), Königsberg (260,890), Stettin (232,726), Duisburg (244,300), Dortmund (295,026), Kiel (205,330), Mannheim (229,570), Halle-on-Saale (182,320), Cassel (162,390), Altona (168,730), Gelsenkirchen (168,550), Elberfeld (157,200), Barmen (156,326), Augsburg (154,550), Aachen (145,750).



GREEK MANHOOD SWINGING DOWN THE STREETS OF NAUPLIA

It is among the peasantry that the finest type of Greek manhood is found, and these Arcadians marching down a street in Nauplia well exemplify the noble bearing of the rural population. Straw hats are tending to replace the once universal red cap, but the short white kilt, or fustanella, is still the general wear, girt round by a gay sash and topped by a coarse jacket and tall-domed shirt

Photo. C. Chalkidis

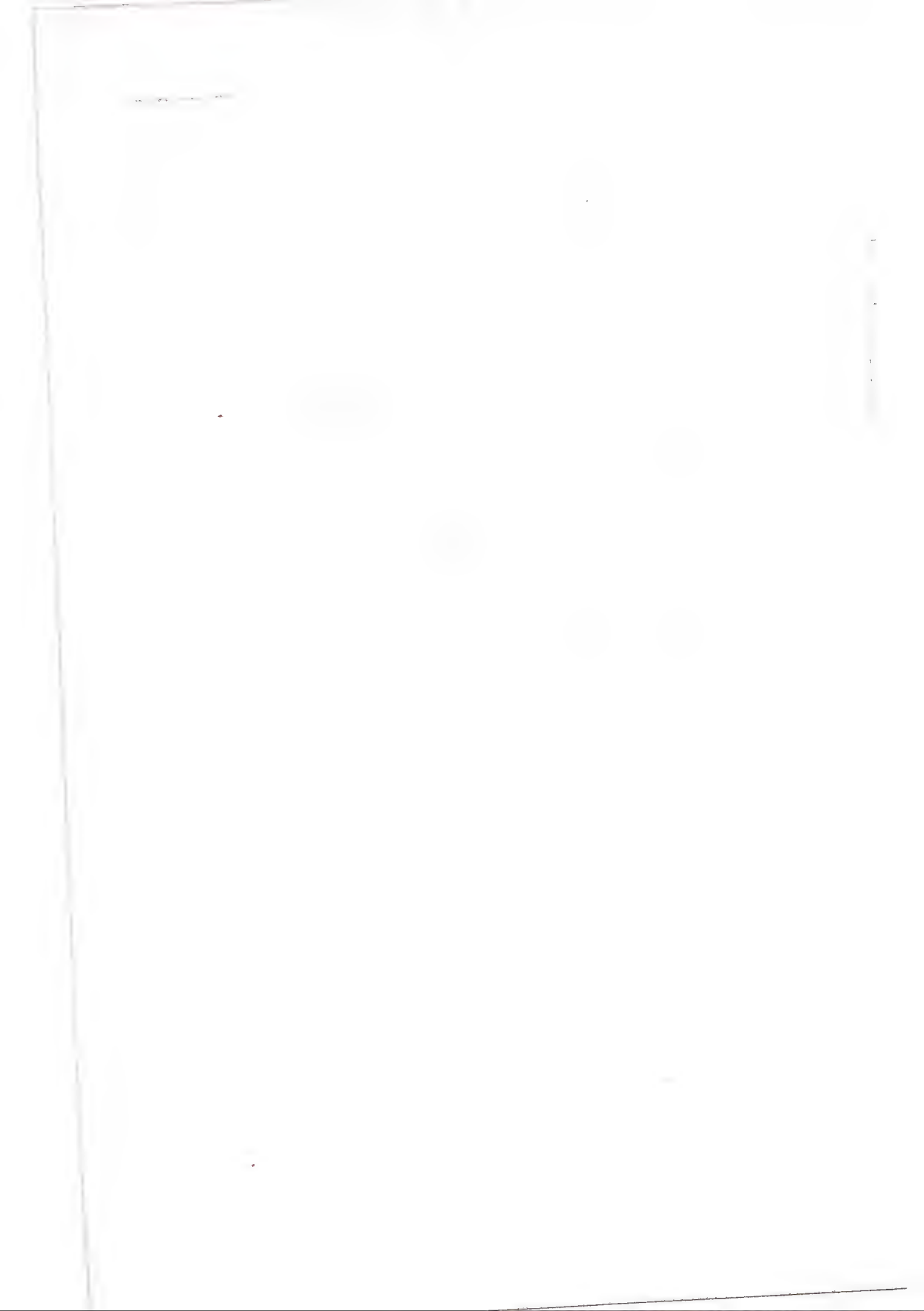


GREECE : BELLES OF THE BORDER IN RICH ARRAY

Attesting opulence of gold embroidery, sturdy craftsmanship, and delicate needlework making the splendor of their Macedonian costume, in which bold colours are blended with very intricate skill

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Photo. L. O. P. Photo



Greece

I. A Modern People Cast in Ancient Mould

By Hamilton Fyfe

Special Correspondent of "The Daily Mail"

IF, being in company with Greeks, you should have a mischievous desire to set them furiously by the ears, you have only to speak of the theory that the Hellenes of to-day (that is their name for themselves, the ancient name) are not the descendants of the Greeks of Hellas who left the world so rich a heritage of noble thought and noble emotion enshrined in their literature and architecture and sculpture.

This theory, elaborated by a German professor, is based upon the known fact that after the brightness of ancient Greece was dimmed four centuries before the birth of Christ, the land was overrun by tribes of Slav origin. According to the professor, these tribes exterminated and took the place of the ancient Greeks, becoming the ancestors of the Greeks of to-day, who should, therefore, be considered a Slav people.

Nowhere has the professor's hypothesis been treated as more than a possibility. In Greece it is considered an infamous slander. The Greeks will not allow any doubt to be thrown upon their direct descent from the Athenians and Spartans and the citizens of the other States which gave this small country so resounding a fame. And the probability is that they are right.

Succession from the Ancient Greeks

Certainly they are a mixed race. For so many centuries their land has been the home of people belonging to so many nationalities that this could not be otherwise. Yet it seems clear that the strain of Hellene blood persisted and was stronger than other strains. It was more lively than the Slav strain. It easily conquered such Turkish and other alien elements as were introduced during Turkey's long and evil rule over the Greeks.

It would be fantastic to suppose that the nation of to-day has a great deal in common with the Hellenes of the age of Pericles. But it appears to have enough resemblance to justify the belief of the modern Hellene that the mould has never been broken and thrown away, however much it may have been altered by the changing hand of Time.

True Democracy in Being

Since Greece was freed from Turkish domination in 1828 the likeness has become more noticeable. Liberty has allowed characteristics to shine out which were hidden by the pall of despotism. For example, the genuinely democratic sentiment of the Greeks has taken forms which recall ancient Greek history. They show no respect whatever for barriers of class or caste. Indeed, these can scarcely be said to exist. How could they exist in a country where a rich merchant will have brothers who are peasants, where a lawyer and a shepherd may be sons of the same father, where the man who drives pack-mules over the mountains may be closely related to a leading politician?

There is a healthy conviction among the Greeks that everyone is as good, socially, as anyone else. The artificial grades which divide men from one another, and give privileges to those who happen to have been born in old or wealthy families, are laughed at. The labourer who digs in your vineyard will shake hands with you when he says good-night. The boy who sells you a newspaper will tell you what he thinks about the political situation. The old woman who cooks for you will quickly leave your service unless your behaviour is what that of a gentleman should be towards a lady.



MUSICAL GREEK GYPSIES OF THE AETOLIAN PLAINS

Gypsies are known to have been among the inhabitants of the Mæsa in the fourteenth century and, at the present day, encampments of these dark-skinned nomads are not infrequently seen in some of the out-of-the-way districts of Greece. Despite their shiffling, vagabond life, their appearance causes no alarm; brigandage among them is a thing of the past, and their peculiarities and eccentricities are tolerated with kindly indulgence.

In England, where the feeling of class differences, of superiority and inferiority, has been bound up with the national life for so long, this kind of equality is scarcely possible yet. Even if those who have been brought up to believe themselves "superior" were ready for it, the labourers and the cooks and the newspaper-boys have only lately, and only in small numbers, begun to think of the possibility of any other relations between them and their employers than that which requires them to say

"Sir" or "Ma'am," and to touch their caps and to suffer themselves to be spoken to in curt, masterful tones.

There are many Greeks who would prefer this relation; they would like their money or their official positions to be recognized by some deference on the part of "the lower orders." But the lower orders will have none of it. They do not admit that they are "lower." The notion has probably never occurred to them. This is to be accounted for by the absence of any

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marked difference in manners and in speech between those Greeks who are well to do, and who follow "white-collar" occupations, and the mass of the people. The labourer sits down to dinner with you, and you find that his way of eating and drinking, his ease and courtesy, are like your own (perhaps a shade more correct and agreeable). The old cook is a lady in thought as well as in word; to wound her sensitive feelings, to ignore her self-respect would, you recognize at once, be unpardonable. The newspaper-seller can express himself with fluent vigour,

and his views are just as well worth hearing as those of anyone else.

That equality is surely very much in the ancient Athenian tradition. So is the interest which is taken by everybody in the Greek language, and the manner in which it is spoken and written. In the course of ages the tongue of Euripides and Plato has altered as all languages do. It has had words and expressions added to it from other languages. It has dropped a good deal of its rather complicated grammar. The result is a flexible, forcible speech. To those, however, who have their gaze fixed on the



GOSSIP AMONG THE PITCHER-FILLERS AT THE FOUNTAIN

Women work hard in Greece, and among their many household duties is the important one of filling the family pitchers. It is work that has its compensations, for in all lands the well, or the village pump, becomes a local centre of gossip. Over this artificial fountain is an inscription recording that the philanthropist who had it erected did so at his own expense

Photo, E. Forster



CAPTAIN OF A MACEDONIAN COMITADJI BAND

Native of one of the hill villages of Macedonia, he is a born fighter and as it were no quarrel with. The clothing of these people is all wool obtained from the hardy local sheep, and prepared and made up at home. The boots are of pigskin taken from the wild mountain goats. A prominent article of the man's decorative costume is a summerweight, worn as a protection against malaria.

Photo, W. H. Cross



YOUTHFUL PATRIOTS OF THE KINGDOM OF HELLAS

Jerry-making is general in Greece on the occasion of a State holiday and usually finds expression in enthusiastic processions, of which waving banners and jubilation singing form the principal features; and the schoolboys, in frock white kiamasella, the linen tunic of Albania which has been virtually adopted as the Greek national costume, are well to the fore in vociferous acclamations of patriotism.

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past it seemed desirable that the older form of the Greek language should be brought back. Soon after the country became independent this movement was started. Gradually the older form came into use for written Greek, and was adopted by many people for common speech.

Yet the new form had its partisans too, and somewhere about the year 1900 the fight became furious. It was not waged merely with tongue and pen by philologists in academic quarters. There

were individual combats, there were riots in Athens. Professors who enriched the language with new phrases were attacked, not only as bad scholars, but as bad patriots. A leading supporter of "new Greek" abused his opponents so scandalously that he threw a great deal of wavering sympathy on to their side.

The absurdity of this acrimonious controversy is emphasised by the fact that the "old Greek" which gained the day for the moment is not the Greek of the ancients. It is really very little



TRIO OF GREEK SOLDIERS OF A FAMOUS PICKED CORPS

The *lezakoi*, selected by the Military Council, are a high class of soldier, and serve as the King's bodyguard. An *evzonaki* enjoys far greater prestige than the ordinary Greek soldier; his pay is higher, and his uniform more picturesque. He wears the *fustanella*, an elaborately embroidered tunic, a blue tassel on his hat, and blue tights pulled up the turned-up toes of his scarlet shoes.

more "pure" than the new. There was no principle involved therefore, yet the excitement caused by the controversy could hardly have been more intense had it been proposed to abolish the Greek language altogether in favour of Esperanto. That illustrates the character of the modern Greek; his interests are literary to a surprising degree, just as were those of the ancient Hellenes.

It is hard to imagine an agitation being got up in England for a return to the English of Chaucer. Even "cranks" would scarcely be so cranky, according to the English standard, as that. It is quite impossible to suppose that, should such a movement be suggested, the general public would be found taking the faintest interest in it. The English language has changed since medieval times not less than Greek, but how many people care about it one way or the other? In Greece it is hardly an exaggeration to say that everybody cares. In controversies which in England only attract the attention of a few scholars every Greek feels bound to take a side. He may know little enough about the matter in dispute, but he must have an opinion, otherwise he would be false to his ancestry, unworthy to be reckoned "an educated man."

Curiosity is another trait which is found in the modern, as it was in the ancient, Greek. St. Paul's gibe at the Hellenes of his day, that they were always "seeking some new thing," might as justly be levelled at those of our own time. Nowhere are travellers



SENTRY AT THE ROYAL PALACE ATHENS

The overcoat donned in winter by the Evzonoi, who serve as the royal bodyguard, is of thick blue material, tightly drawn in at the waist by a belt, and pleated so as to stand out over the white kilt which is worn beneath

asked a larger number of questions. They are everywhere met by the query: "Where are you from?" They must tell, if they want to be friendly, all about their own concerns and families, all about their business, all about other countries they have seen, and the state of the world at large. A crowd collects in Greece more quickly and with less urgent motive than in any other

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country. The people are determined not to miss anything. So if you bargain with a cabman, or ask the way, or stop to buy some street-hawker's wares, you are pretty certain to have several persons listening and looking on. They do this without giving offence, their interest is so natural, so childlike, so ingenuously sympathetic and friendly.

way to be kind. Hospitality is to them not merely a duty (as it is all over the East), but a sincere delight.

The idea prevailing among Western nations that the Greeks are always on the look-out for a "slim" deal, that they are grasping and unscrupulous, masters of low cunning, is certainly a false idea so far as the people of Greece



GOLDEN GLORY OF OLD GREECE: THE THESEUM AT ATHENS

Although probably not the temple originally erected by Cimon over the bones of Theseus, this wonderful monument of Greek architecture is universally known as the Theseum. Almost perfect externally — an exquisite harmony of proportions, with tall slender Doric columns, is of Pentelic marble stained by the weather of more than twenty-three hundred years to a lovely golden hue

Photo. Keystone View Co.

Indeed, a Greek's notion of being friendly is to tell you his affairs and to listen while you tell him yours. If you refuse, he is puzzled as well as annoyed. He cannot understand why you should object. He begins to think that you must have something to conceal. Traveling in Greece enriches those who are wise enough to take people as they find them with a vast number of pleasant acquaintanceships. Rarely does one come across a Greek who is not anxious to be helpful. They go out of their

are concerned. Outside their own country some of them may have given cause for such condemnation. But in their own country they are not less, but rather more, honest than other nations. Far from trying to make all they can out of the traveller in Greece, the country people often refuse to accept anything for help they have given.

In the towns shopkeepers habitually ask far more for their wares than the wares are worth; far more than they expect to get for them. But this is



SPLENDID IN RUIN: THE TEMPLE OF THE OLYMPIAN ZEUS

Fifteen huge Corinthian columns of Pentelic marble are virtually all that remains of the superb temple which the Emperor Hadrian consecrated to the Olympian Zeus. The ruins stand on a much earlier substructure raised where the watercourses of the upper town of Athens found an outlet. Hence the old legend that Deucalion founded the temple in gratitude for the disappearance here of the last waters of the Flood

Photo. Kerfoot Photo Co.



NARROW BYWAY OF CANEA: CHIEF SEAPORT AND CAPITAL TOWN OF "THE GREAT GREEK ISLAND"

The island of Crete is the Mediterranean because a part of the Hellenic Kingdom in 1914. Although celebrated in antiquity for its laws, it knows little in times of history, but Greek mythology made it the home of many of the gods and heroes. The native islanders are a hardworking people, and the country is one of the most fertile in the world. Crete has given many thousands of her sons to the army of the mother country.



BUSY-BODIES, BARGAIN-HUNTERS, AND BEASTS OF BURDEN IN A BUSINESS CORNER OF CANDIA

One of the "hundred cities" mentioned by Homer to Crete, Candia, rebuilt by the Saracens in the ninth century, acquired such great prosperity under the Venetians in medieval times as the chief city and capital, that Crete was called in the official language of Venice the "Island of Candia," which designation may still be traced in modern maps. Although now superseded by Chania as the political capital, Candia retains much of its ancient importance and carries on a thriving trade in oil, wine, and wool.

Photo, C. S. Schreyer



HOSTAGES TO FORTUNE: GREEK PEASANT WITH HIS WIFE AND CHILDREN

Taken yesterday, the Greeks are a hard-working people, the most laborious of the peasant folk in the Balkans. All hands in a family take part in the seasonal work, starting as early in the morning with the father leading his dozing wife and two young children, while the mother follows behind with the two small children over her hip. Though conditions are hard, the Greek peasants manage to make a decent living and



MONKS OF THE GREEK CHURCH CARRYING MUCH-PRIZED VOLUMES OF THE LITURGY

Their Orthodox Church is still dear to the hearts of the Greeks, peasantry, and the immunities, of which there are not a few, play their own special part in keeping the faith a vital thing. The monks are often better read than the priests, and the hospitality dispensed at the monasteries is generous and cooked to the stranger's liking. Here there is such a group of those truly men clad in their company encased in vestments, and hold fast copies of their precious liturgy, of which the bindings are enriched with jewels and adorned with beautiful design.



MEN OF THEBES, THE HOME OF NUMBERLESS LEGENDS

In the bright sunshine these white-haired Thebans are strolling leisurely about the hills which surround modern Thebes, a little country town situated on the Cadmeia or Acropolis of the ancient city. Their garments are chiefly home-made, but the gradual introduction of modern European clothing is spoiling both the picturesqueness of the native costume and the admirable industry of the native character

Photo. Underwood Press Service



PICKED EVZONOI SCOUTS ON PATROL IN THE WOODS

First-rate shots and trained from boyhood in the woodcraft and other arts that make the successful mountain fighter, these Evzonoi are scouting in thickly timbered country. They need to know how to take advantage of every scrap of cover, for their white *fantassila*, tunics, and leggings make conspicuous targets. Yet they prefer their traditional uniform to any modern, less visible service dress.

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the practice of shopkeepers all over the East. It is no more than the opening move in the game of bargaining. The West is impatient with this system of doing business, calls it foolish and a waste of time. There is something to be said for it, nevertheless. In lands where trade is loosely organized there are no regular or standard prices. Bargaining is a means of arriving at a price which is fair to buyer and seller alike. It is the only means available.

I have seen Greek shopkeepers open their eyes wide and raise their brows in astonishment at an Englishman in a rage at being asked twice or three times the worth of some article exposed for sale. They could not make out why he

lost his temper. He, for his part, could not make out why there were no fixed prices. It is the custom of sensible people in foreign countries to accommodate themselves to local customs, whatever they may be.

Where there does exist dishonesty is in political life, but who is to throw the first stone at Greece on that count? The same plan of filling up all public employments with supporters of the party which has managed to secure a majority is followed in the United States. The consequence is that opinion must very often be influenced by personal interest. Further, the public service suffers, and the time of ministers is largely occupied by considering the



SAVOURY ODOURS FROM A ROAST OF LAMB

It has been said that what beer is to the German, or water to the teetotalist, so is lamb to the Greek. Thus, at Athens the hungry pedestrian may validly be confronted in the narrow streets with a prospective meal in the roasting. The fearsome array of meat-laden ranged shelves, no doubt makes the use of better good joints that are so rare.

Photo C. C. C. C.



"LOOK AT THE PRETTY CAMERA!"

A happy picture of a gossaming young Greek with his mother. One was how universal is the saddest out of infant world. His majesty the baby, seated on his throne, which seems somewhat massive for so slight a burden, is being begged in vain to turn his gaze to the lens. However, there is evidently something much more interesting just outside the picture

claims of their supporters to some reward for their assistance. Government employment is coveted by a vast number of the half-educated who will not soil their hands with useful work, preferring the lazy life of a public office or of some local official post.

Ministers themselves are more honest in Greece than in most of the countries in the south-east of Europe. But they are obliged to let a good deal of corruption go on without attempting to stop it. And though they may be personally upright, their policies are often shaped by the mere desire to "turn the other fellows out" and take their places. The party game is played as fiercely in Greece as in any country with

a democratic form of government.

The Greek system gives the people the whole power in the State. There is no hereditary ruling class. There is only one house of Parliament, though there is a nominated Council of State which can revise legislation. Yet the government of the country is notoriously defective, both in vigour and in good sense. This is not due to the failure of the nation to interest itself in political issues. No people is more given to talking politics. They vote with enthusiasm at all elections, and they can explain why they voted this way or that. Most of them believe they would be quite capable of running the machine of government if it were entrusted to



ATHENS: THE GREAT CITY OF THE AEGEAN SHORE SEEN FROM MOUNT LYCABETTUS

The Acropolis occupied, the square rocky peak seen on the right, was the earliest seat of the Athenian kings, and at a later period was devoted solely to the gods. It is said to be unexcelled in its unique combination of natural grandeur, of artistic grace, and of sublime historical associations. Mount Lycabettus commands a magnificent panorama of the great plain of Attica where, bodily built and clothed in beauty, lay "Athena, the eye of Greece, mother of arts and eloquence."



MERRY-MAKERS ON A NATIONAL HOLIDAY DANCING A PAS DE QUATRE BEFORE APPRECIATIVE SPECTATORS

Holidays are numerous in Greece, comprising days required to be observed as holy by the Greek Church and anniversaries of events of national importance. The festivals are celebrated with very innocent solicitation, the wine-drinking being seldom carried to excess, and the amusement consisting for the most part of dancing. These men are engaged in the Albanian Flang, a lively dance for three or four persons, one of whom executes spectacular leaps and flourishes.

Photo. E. Fielder

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them. Yet the action that results from all the talk is pitifully meagre.

All foreigners who have lived in the country for any time see that, if the fervour and energy which are put into politics were to be devoted to agriculture and industry and trade, the Greeks would be a prosperous people. They might do far more to attract visitors to their historic and beautiful land. They might make things easier for the traveller who takes pleasure in "the glory that was Greece," as well as in her mountains and valleys, and blue, laughing waters which have not changed since they were celebrated by poets four centuries before the birth of Christ. To see where the Olympic games were held, and where the Oracle of Delphi delivered its mysterious pronouncements is sheer delight to every mind which can enjoy both natural beauty and historic interest.

For a visit to Olympia you can land on a rocky and desolate coast at a little port named Katakolo, where, if it be autumn, you will probably see the quayside piled high with currants for export. Currants are the produce of

Greece which go most into the outer world. They are delicious to eat fresh, and in their dried state they sweeten puddings and cakes for millions who have never troubled to wonder what they are.

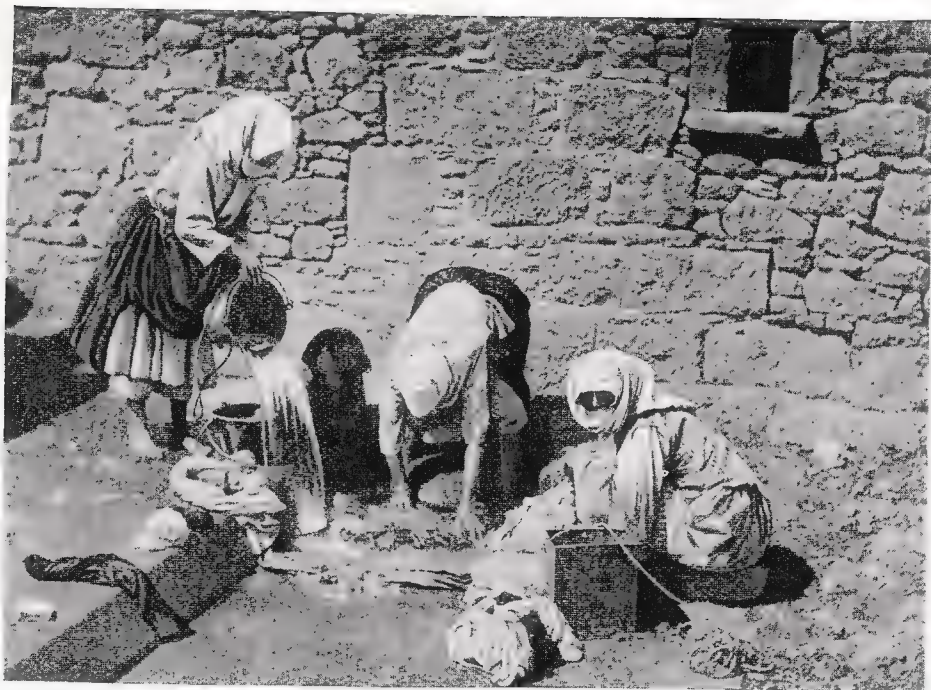
From the port a panting little train passes from the desolate region into a rich and rolling pasture-land, a land of plentiful crops as well as fat herbage. After arriving at a station in the midst of nowhere, a short walk through a sun-baked village takes one to the spot where victory in contest of speed or strength could make men famous all through Ancient Greece.

No more beautiful site could have been found. Two rivers twist their silver courses through the valley, which is closed in by wooded slopes, the foothills of the mighty ranges that edge the horizon. Here on the greensward, among the ruins of the pavilions and dressing-rooms, one can picture the scenes which once filled the valley with shouts of encouragement and triumph. One can imagine the packed rows of eager faces watching the games. One can see the strained looks on the



AT PATRAS PORT: CURRANT WINE BY THE HOGSHEAD

Overlooking the Gulf to which it has given the name, Patras, last survivor of Achaea's twelve cities, is a town of the Peloponnese, and stands upon its north-west coast. Wine is one of the many exports, and here are seen barrels and casks ready for the holds of the ships that are waiting to carry them to other lands



THE VILLAGE LAUNDRY IN FULL SWING

Here there is no whirring machinery to deal with the week's washing. More simple but no less thorough and effective methods are in force, for though soap is not used the clothes are repeatedly doused with water and dashed against the hard paving till they are spotless and ready for drying. The petrol can strikes a modern note in this scene of antiquated method

Photo, E. Fowler

features of the runners, the graceful swing of the disk-thrower, the wary eye of the wrestler, the proud lift of the winners' heads as they were decorated with the olive wreath.

Here was the holy place of that worship of bodily beauty and strength which has never been revived. Here the conception of the god-like was derived directly from the human at its best. What was the Hermes of Praxiteles, which is the jewel of the pleasant little museum at Olympia, but a perfectly-developed athlete, no doubt a competitor in the games somewhere about 500 B.C.? Little did the boy think he was posing as model for a statue that, 2,500 years later, would still be reckoned one of the noblest in the world.

I am not sure, though, that my most vividly enduring memories of Olympia do not cluster round a shepherd lad who, sitting under a tree to shade himself from the hot noonday sun, piped to his sheep a plaintive lay with all the melancholy of the East in its gentle cadences. Here was one of the charms

of Greek life outside the towns. It has altered scarcely at all since classical times.

For Delphi the landing-place is Itea. We landed there in hot sunshine well before nine o'clock, our pinnacle cleaving a glassy surface of deepest blue. On shore mules and donkeys—you paid your money and took your choice—were waiting, and we began to mount at once through olive groves, then up stony slopes tufted with brown and green, and showing here and there the pink autumn crocus or the delicate purple of cyclamen. At the half-way village we refreshed ourselves with Turkish delight, brought out by the smiling landlord of a roadside inn. Then on again, still upwards, till a glorious valley opened out before us and we could see the hillside where stood the precinct of the Oracle famous throughout the ancient world.

The very stones of the Sacred Way which we had followed were trodden by the feet of all who came to ask for counsel. The very pillars we could touch supported the treasures into



MODERN EXQUISITE AND AN ARCH'S ANCIENT GRANDEUR

The average Greek is of medium height and normally of a cheerful temperament. His dress varies somewhat according to his district, but the chief features of the national costume are the white pleated fustanella, gold-embroidered vest, tassel-tipped shoes, and the leathern belt from which usually depend the yataghan and tobacco-pouch

Photo, C. Usher Evans



GREEKS OF TO-DAY STANDING WHERE ANCIENT HOPLITES TROD
 Military service is obligatory in Greece, and liability to serve commences from the twentieth year and lasts for no longer than thirty-one years. In Elisville, the conscript is taught to read and write, and must learn the Greek language if he speaks only Albanian. During his two years' compulsory service in the active army he may continue to exercise his trade, but not for his own benefit.
Photo, Publishers' Photo Service



ROUGH TRANSPORT IN THE CYCLADES: THE TRAIL TO THE SEA

The track from the vineyards in the isle of Santorin is broken and stony, but the long train of sure-footed donkeys swings safely down the steep. Each with its two-fold burden of brimming casks, piled with the vintage of the hills, files down to the port below. Thus, the task accomplished, the driver can turn his weary team home again to a well-earned supper and a good night's rest

Photo, C. Chiosler

which they poured their gifts. This exquisite spot, overshadowed by Mount Parnassus, and moistened by the cool, clear waters of the Castalian spring, was once thronged by suppliants who had made the pilgrimage from the uttermost parts of the earth, as the Greeks knew it. Now it has become once more a magnet for voyagers from all lands, thanks to the French excavators whose skillful spadework has laid the foundations of the temple and treasures bare. Still can be seen the holes in the rock where stood the tripod of the Oracle,

though alas! the divine vapour rises no more, to be interpreted by Apollo's priestess.

Still, however, is the god of music worshipped by the dwellers at Delphi. Among the string of asses laden with wine-skins which passed unceasingly along the road by the side of our al fresco luncheon-place, driven by stalwart petticoated men, or by girls with distaffs in their hands, there came two pipers and a performer on the drum. Wonderful music they made for us—elemental, passionate, now yearning in

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a minor key, now triumphant with shrill ecstasy, while the booming of the drum supplied a harmonious background of accompaniment for the arabesques and convolutions of the pipe melody.

Sitting in concert-halls, listening to some solemn quartette or sonata, with an audience that seemed to find the occasion one of unspeakable melancholy, I have often thought of the inspiring effect of those primitive airs filling the golden air of afternoon on that delicious hillside.

A night's steaming from Itea brings one to Corinth. Only those who have

looked upon it can understand how blue the Gulf of Corinth is. It is so blue that it leaves off being blue and becomes purple. The Greeks called it the "wine-dark sea," and they were right. If it were not so distant and so difficult to reach, many dangerously beautiful rivals to Nice and Mentone and Monte Carlo might spring up along the shores of this indescribably lovely coast.

Corinth itself is laid out in the American style, in blocks, every street straight, every angle a right angle. Yet how entirely non-modern it is in everything else! Shops with open fronts and



INGENUITY SURMOUNTS THE MONOTONY OF THE OPEN ROAD

For sheer novelty the sight of this Greek maiden engaged with distaff and spindle while in the saddle would be hard to equal, but confident in the sure-footedness of her mount, and in its obedience to the voice of her companion, she beguiles the golden hours of noonday with an industry long famed among the women of Greece. The scene is a hill road near Delphi

Photo C. Chubbister



WHERE THE HOMESTEAD IS THE FACTORY: A PEASANT AT HER LOOM

With the products of *Laccobius* at the disposal of its mass consumers it would perhaps seem strange that anyone should spend long hours learning and practising the delicate operation here portrayed. Yet this home industry is quite a live one in parts of Greece, and the finished article is more useful than would be thought possible in view of the home-made appearance of the machinery

Photo, E. Fowler

dark interiors where work and bargaining go on in the desultory Greek way. No streets in the English sense of the word, just roads, and monstrosly bad roads, most of them. I felt like writing a Third Epistle to the Corinthians, exhorting them to put their highways into better repair. Driving to Acro-Corinth (the citadel) we thought more than once that the earth was quaking beneath our wheels.

But Acro-Corinth would be worth a much more desperate adventure. A magnificent reward awaited us at the summit of this steep rock, crowned with Venetian and Turkish forts in

ruins. One way we looked over the plain, patched with red squares of currant-bearing soil, which stood out from the whitey-grey of the more stony earth which forms innumerable ledges of tableland supported by sheer cliffs of rock. In the other direction lay the Aegean Sea, separated from the blue gulf by a strip of land which from that height looks very narrow. Salamis and Aegina could be seen when the heat-haze lifted; Athens, too, on a clear day. And all around are mountains—from violet Hymettus and snow-capped Parnassus to the hills of the Peloponnese—*slammering in the sunshine and*

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flooding the soul of the beholder with joy and deep content.

A narrow canal cuts the strip of land between the waters ; thence to Piraeus or to Phalerum Bay is only a short run. The bay is pleasanter than the crowded, smelly harbour of Piraeus, and an electric train, smartly managed, takes you to Athens in a very little while.

For many travellers Athens means simply the Acropolis, the most perfect relic of the finest architecture the world has known, a group of half-ruined temples which would tell us what the Ancient Greeks were if nothing else of their work remained. Sun-steeped, majestic, those marble columns, as they glow against a sapphire sky, seem to be giving out the stored-up golden light of twenty-five centuries. They make the Acropolis one of the glories of the human race. It alone, with the theatre of Dionysos, would well repay the journey to Athens.

But there is interest in the modern city, too. To begin with, there are the Athenians. Sit outside one of the cafés in Constitution Square on a fine evening, when the bootblacks and newspaper-sellers are fighting for custom, and the sellers of pistachio nuts, picture post-cards, sweet-scented flowers, and collar-studs, press their wares upon you. Here you very soon notice one way in which the Athenians seem to have changed very little. It was neglect of practical citizenship that ruined them in classical times. Listen to what a Greek newspaper said a few years ago : " If we were to print articles on Greek commerce, on the development of the country's resources, the replanting of its bare mountains, the improvement of its material condition, we should sell about fifty copies a day. When we give the latest rumours of an impending political crisis, the probabilities of a dissolution of Parliament, or the chances



MAKING READY THE FIELDS FOR THE WORK OF THE SOWER

The ground is stony and weed-grown beneath the hills, and the fruits of the earth are only gleaned after much toil and struggle with nature's unkindness. Yet the soil usually yields rich harvests despite the fact that modern theories of agriculture make but slow progress. He is sure of future rewards as behind the plodding team the ploughboy drives his lonely furrow

Photo, Henry Rilev



COWS IN THE CORN: ELEMENTARY AGRICULTURE IN HELLAS

The unenclosed fields give a spaciousness to the landscape, over which the winds can blow full and free and help the sun to dry the corn. It is for this that the patient peasant is driving her yoke, the simple implement on which she sits turning over the stalks to expose a fresh surface to the air. The task is long and wearisome, and not every farm can afford oxen



CROWN OF THE YEAR AMID BROAD ACRES

As in most other branches of agriculture, the operation of gathering in the year's harvest in Greece is conducted by simple methods and with rude implements that have stood the testing of many a year's cultivation. The process, then, is a somewhat protracted one, but the Greek peasant finds that so far it not only supplies his country's needs, but leaves also a surplus for export

Photos, E. Fowler



WHEN THE REAPERS' WORK IS DONE

A rich yield from the well sown land is here being transported from the fields to the windmills whose giant sails, whirled by the lusty wind to turn the great mill-stone, the upper on the nether, will grind it to flour. The donkeys doing duty as farm wagons appear to bear their loads with patience, though the foremost seems to feel that this is the last straw and is proceeding to eat it



GREEK PEASANTRY PITCHING THE CORN

Greece is mainly an agricultural country, and although her economic life depends practically on the products of the soil only one-fifth of the total area is cultivable. To a large extent the land is in the hands of peasant proprietors, and the conditions of agricultural life, differing greatly in the various regions, are for the most part very backward, due chiefly to the dryness of the Greek climate

Photo, E. Forster



"NO LABOUR NO BREAD": THRESHING CORN WITH A FORK

Nothing could better illustrate the antiquated methods with which the Greek agricultural peasant is satisfied than this photograph of a woman threshing. The inviolable law with which she shuns the corn out of the ear before further sifting it in her huge sieve entails deplorable waste of physical energy as well as of good grain. In wide districts of the country no use whatever is made of machinery



SIFTING GRAIN AND WINNOWING THE CHAFF WITH A FAN

Even when they are placed in their way the Greek peasants are singularly slow to make use of modern inventions. These women are separating the corn from the husk by the simple process of sifting it through a large sieve while a man stands by with a winnowing fan made of twigs. It is virtually by this way only that reaping and threshing machines are used

Photo. F. F. F. F.



PRETTY MARRIAGE CUSTOM IN MACEDONIA

Weddings in Macedonia are made an occasion for much feasting and festivity. A great feature is made of the wedding breakfast, in the course of which a certain ritual is observed. For instance, it is the custom for the bride to wait upon her guests. In this particular case she presented each of the company with decorated kerchiefs, the finest specimens going to the more honoured among the party

Photo. H. D. Cross

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of a compact between two party leaders, our circulation goes up by leaps and bounds."

The results of this absorption in the political game of Ins and Outs, instead of in the material fruits of good citizenship, can be seen in the course of a stroll through the city. In Constitution

the prisons, notice how the chief industries are in foreign hands, and your illusion will be quickly dispelled.

Not that the visitor of discretion need wish the old bazaar to be abolished or the old workshops to be brought up to date. They are to him a joy far transcending the plate-glass windows of the

Hodos Hermou. Come into the Street of the Smiths at dusk. It is a lurid fantasy of dim interiors, lit by the flickering red glow of large fires playing on swarthy faces, while mysterious figures flit about in dark recesses. Every shop has a different picture to show you. Here the fitful blaze of the embers blown into flame is reflected from the burnished surface of immense copper pans. There a Vulcan beats out a ploughshare. This smith is fashioning a lamp of traditional pattern; that one is making keys. Not one smithy fails to charm the eye. Not one but would drive a painter to despair.

Scarcely less interesting is the Street of the Leatherworkers and Boot-sellers. From the open-fronted booths dart forth the dark-skinned salesmen, many wearing the red fez and some, perhaps, the national fustanella (a kilted skirt), and all asking for their wares



BRIGHT PLUMAGE IN THE CYCLADES

The peasant's baggy breeches are usually bright blue, the green-liner vest is navy blue or red, and the cap a fisher's stocking-cap. To strangers it is a constant marvel how the hellish slippers are

kept upon the shuffling feet

Photo, Henry Riley

Square, of which one side is filled by the white palace of the sovereign and the other sides by fine handsome hotels and shops, while its graceful grove of vivid green pepper trees forms the pleasantest of shady boulevards; in the principal thoroughfares, Hermes and Stadium Streets, you might fancy the Greek capital a flourishing modern town. Plunge into the poorer quarters, visit

several times as much as the purchaser need pay.

Shopping can therefore be made an amusing pastime in Athens. Quite other emotions are aroused by visiting a prison. Passing through a narrow street close to the remnants of the ancient meeting-place of the city, you may see hands thrust out of a latticed opening, very little above the level of

GREEKS OF TO-DAY

'Mid Vistas of Long Ago



From the now treeless summit of Parnassus, once sacred to Apollo and the Muses, shepherds watch the rising sun dispel the mists of morning

Photos, except that on page 2512, Fred. Boissonnas



Orchards of peaches, mulberries, and pomegranates grow over the site of ancient Sparta, and to-day fair Lacedaemonian maidens watch their cattle and sheep browsing near the tomb of immortal Leonidas



Through the undulating, fertile valley of Sparta, watered by the silvern Eurotas, the goatherd leads his flock towards the sublime mountain mass of Taygetus, the very sanctuary of the Spartans of old



Hand-in-hand, Greek villagers dance in the golden evenings, bearded men in white kilts, and women in swaying robes of many colours



At conical village ovens like this, resembling gigantic ant-hills, Greek peasant women bake their bread, watched by interested children

2500



Orchards of peaches, mulberries, and pomegranates grow over the Lacedaemonian maidens watch their cattle and sheep browse



Many of the Greek traditional dances suggest some ancient sacred significance, the linked chain winding with an almost solemn rhythm



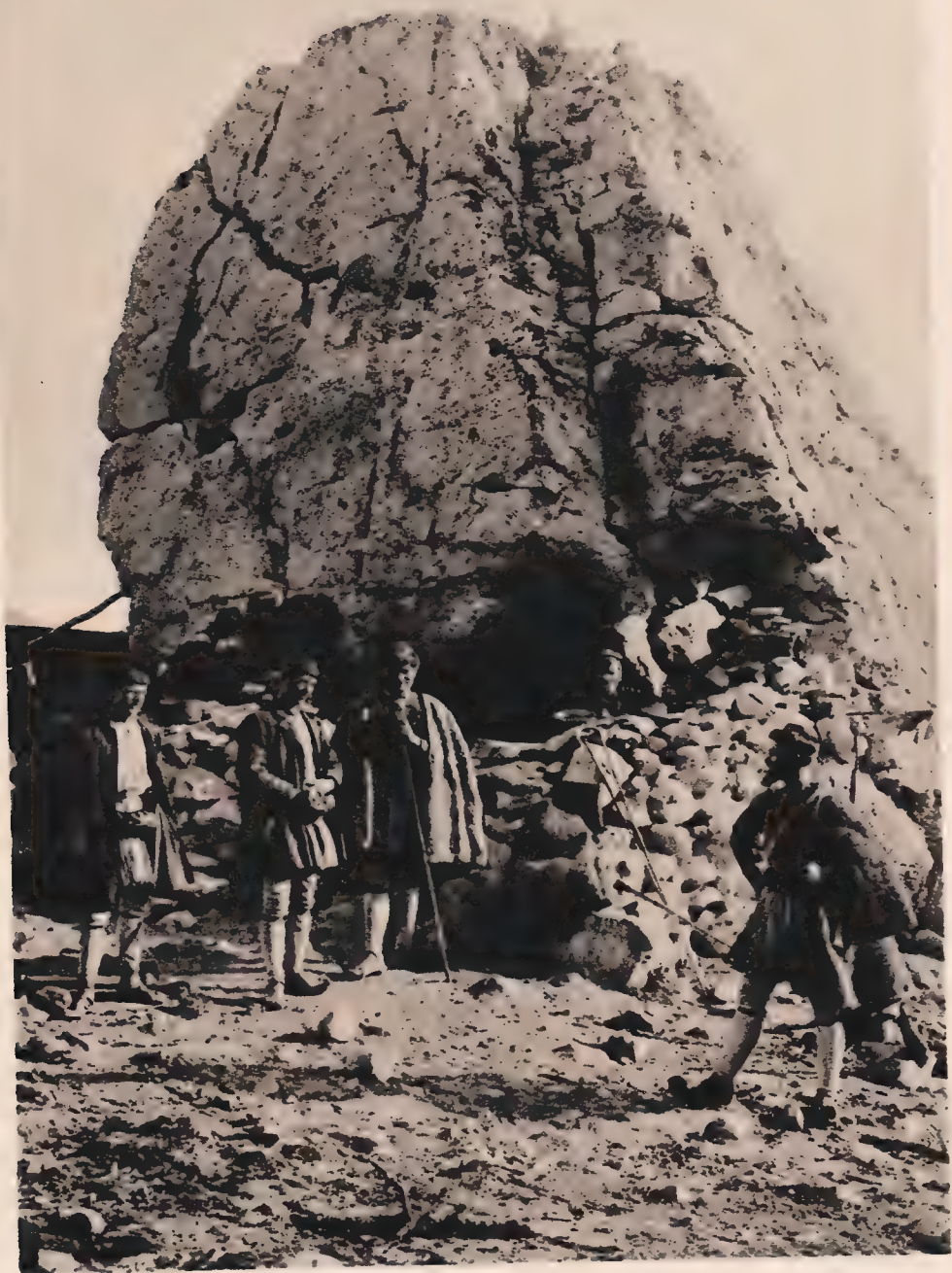
Poor though it is, this khani on the road to Sparta gives the traveller opportunity for a glass of wine, while his ass has a bite of food



Monasteries serve as inns to travellers in Greece, and this monk of S. George's stands like mine host of the S. George and the Dragon



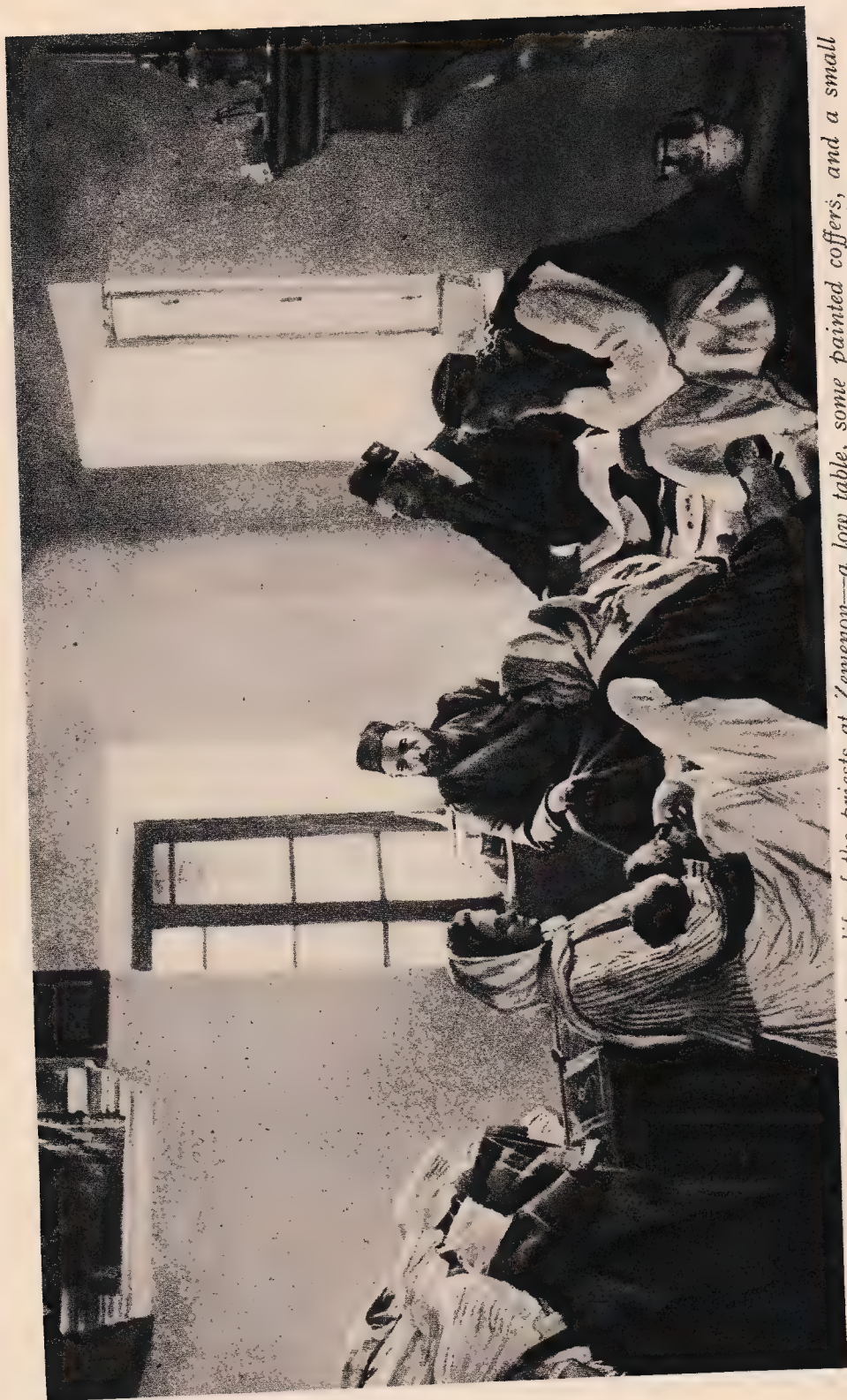
The monastery of S. George stands high on the forested Dourdouvana, and from its balconies the inmates look down upon the Lake of Pheneus



Storms, drought, and greedy goats have stripped Parnassus of all its verdure, and the bare rocks now are shelter for shepherds and brigands



This domed well of Gastouri, Corfu, where Hera-like women fill their graceful pitchers, marks the stream where Nausicaa befriended Ulysses



Cultured simplicity marks the home life of the priests at Zemenon—a low table, some painted coffer, and a small shrine furnishing the roughcast-walled sitting-room open to the woodwork of the roof



• Once the richest, as it is still the most important, monastery in Greece, the Megaspelon, in Achaia, has plentiful stores of wine to cheer the hearts of the monks gathered in their long, vaulted refectory



Her loom set in a sunny corner of her bare apartment, the good wife weaves at Andritsena, in Messenia, while her skirted spouse looks on



From the porch of his low, tiled dwelling the veteran looks out on Zemenon set in a fold of the hills and girt with olives and cypresses



In the cloister of S. Stephen's monks meditate undisturbed, for their monastery on the Meteora is inaccessible save by lowered ladder or rope



By means of this windlass the monks in the monastery of the Holy Trinity haul up in nets food and visitors to their sanctuary in mid-air



As they drive their horses and asses abreast over the corn to tread out the grain, the Nemean peasants make a humble presentment of the chariot races held on these same plains twenty-three centuries ago



Along the white track the villagers of Zemenon file home in the peaceful evening hour, bearded priests leading the train of white-clad men and full-robed, hooded women and children



Greek, from the neighbourhood of Kastoria, she carries well the rich decorative costume found on both sides of the Macedonian border

Photo, L. G. Popoff

the pavement. Passers-by cheerfully tell you these are the hands of prisoners, and that if you want to see the prison you have only to apply at the gate round the corner. A few coins put into the palm of the gate-keeper make admission easy. You enter a paved enclosure with cages on either side.

Cages they are actually. Behind the bars a press of prisoners seek with loud cries and outstretched arms to attract your attention. Those who are awaiting trial and those who are serving sentences are all mixed up together. One poor wretch to whom I spoke said he had been in that miserable place four months, and had not yet been tried. He had not even a bed to lie on. Another, a German, capped this by protesting that he had been there for eight months. When I said that this could hardly be possible, a friend living in Athens assured me that such detentions of accused persons were nothing out of the way. It often took a year, he said, for an ordinary police-court case to get itself settled.

It is true there is no prison discipline, no restraint upon liberty except the bars of the cage. Within their narrow quarters the prisoners can move about and occupy themselves as they please. They get no exercise. What many of them do is to make knick-knacks to sell to visitors. The food supplied to them is of the poorest quality, so they are glad to earn money which will buy them something from outside. They can have anything they like brought in to them. Their conditions are, in short, very much like those of the debtors who



FEMININE DIGNITY PERSONIFIED

Her home is in the hilly region near the Isthmus of Corinth, and her strong frame and fine carriage indicate characteristics common to many of the country people of Greece: pride and independence, and the sobriety and temperance born of thrift

Photo, C. Chichester

were confined in the Marshalsea and other debt prisons in London in Charles Dickens's time, except that there was, of course, no cage for the prisoners whose plight he described.

One thing, and one only, there is to be said in favour of the Greek system. It may strike us as being unworthy of a country calling itself civilized. But if those prisoners were given the choice between the conditions under which they exist and those which are to be found in English prisons, they would nearly all of them choose to go on as



GLIMPSE OF SUNNY CORFU, NAMESAKE AND CAPITAL OF THE ISLAND, AND ITS OLD VENETIAN FORTIFICATIONS



ALL THE LATEST IN AGRICULTURAL AND HORTICULTURAL CUTLERY

This old inhabitant of Corfu is about to make a purchase at the sickle shop where cutting implements for use in field and garden are for sale; sickles predominate, and pruning knives and saws are to be found in various sizes and styles. The amount of its stock the island of Corfu was sometimes called Drepane, or the Sickle, as it describes a curve the convexity of which is towards the west

they are. They would be healthier in an English gaol. They would not be liable to be kept waiting for months before they were put on trial. But the solitude, the cleanliness, the inhuman regularity and order, would cause them worse sufferings than any they endure under their own system. Each country must follow its own sentiment in such a matter as this. Each must be allowed

to know best what arrangements suit the national temperament. To suppose that what is best for one is best for all peoples is the mark of a small and inexperienced mind.

One sight in Athens stirred my indignation more than the hollow cheeks and piteous pleading hands in the prison. This was a cage on wheels being trundled round, literally chockfull



"A GRAZING FLOCK—THE SENSE OF PEACE—THE LONG, SWEET SILENCE—THIS IS GREECE"

There is an indelible something about the country places of Greece which seems to involve with landscape with a soft, mystical glamour. In this quiet scene the shepherd, soon to hand, is gathering his flock together preparatory to leading them to a fresh pasture; and they are silent in their master's voice, which reaches to a great distance, and excites from afar a note, away in response to his cries. The usual stream on the right, trickling down the parched bed of the river Galka, with, on the advent of storm to the north covered mountainside, become a raging torrent which, reaching from bank to bank, will sweep all before it.

Photo. by M. J. Gurney



MACEDONIAN MANHOOD WITH FINE MILITARY SWAGGER

Comparatively few Macedonians are admitted to the Greek Army in comparison with the number of recruits from other parts of the kingdom. Yet they are good fighting material, sturdy of physique, as shown by this fine photograph of one Macedonian soldier in the Greek service, and possessed of a good local knowledge of the conditions prevailing in the difficult country of their birth.

Photo, by, M. A. Fawcett

GREECE & ITS PEOPLE

of dogs for sale. The poor beasts were several layers thick. They struggled and trampled one another down, fighting for air and breath, and a small crowd of street urchins, thinking the opportunity too good to be lost, were teasing them with sticks and jeering at their discomfort.

For that cruelty there was no excuse. Impossible to plead that the dogs could like this manner of being offered for sale better than the humane comfort

tables sit smart cavalry officers, politicians, business men, and family parties (for café life in Athens has a pleasantly domestic side to it) who might be found in any capital. But this is only the veneer; this is the centre of fashionable life. In Harmony Square, at the other end of Stadium Street, in any of the popular quarters, a very different concourse can be seen. Here ordinary European clothes are almost the exception. The variety of



WORKERS AT LEISURE IN A GREEK MARBLE QUARRY

Used all over the world wherever there is ornamental building, quantities of many-coloured marble are ever in demand, and for many hundreds of years some of the finest has been exported from Greece. From Mount Pentelicus in Attica came the material in which the celebrated Elgin Marbles removed from the Parthenon at Athens to the British Museum, were executed

and spacious kennels of the Dogs' Home in England. Geographically, Greece is in Europe, but as long as brutalities like that are practised openly without causing disgust she belongs in Asia.

Such callousness is Oriental. So is the slackness of method which accounts for the lack in Greece of good government, both national and local. Yet with the Orientalism is mixed a surface civilization which deceives a great many people. The cafés in Constitution Square might be in Munich or Naples. At the

dress provides an ever-changing kaleidoscope of colour and bravery.

There swaggers a soldier of the royal bodyguard in starched, white, pleated petticoat, with a tasseled cap of liberty on his head. There an Albanian cuts a dash in divided skirt and zouave jacket of screaming blue, crowned by a fur cap or a deftly-twisted black silk handkerchief. Behind him comes a stalwart farmer from Boeotia. Notice his rough, white flannel coat with monk's hood. The sleeves hang

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down the back, for he prefers to treat it as a loose cloak, and a fine free figure he makes in it. The national shoe, with the toe curving upward, and its ball of white or coloured fluff attached to this, is seen everywhere.

The roads are little better than they were under the Turks. The principal streets are paved and lighted, but in the rest the wayfarer must grope and plunge as best he can. The outlying parts of the city consist of heaps of builders' rubbish dumped on waste spaces, with here and there little staring jerry-built houses, which seem to call upon the

glorious relics of antiquity to fall upon and crush them.

If we want to make acquaintance with Greeks of the best type, we must go into the country. Everywhere it is the peasants who cultivate the land and those who earn their bread by the sweat of their brows in other manual occupations who compel respect and liking, though it is too often the noisy and restless town-folk who are accepted as representatives of the national spirit. The Greek on the land, or engaged in the sponge-fishing industry or minding flocks of sheep, is a finer fellow both in



JEWISH PREACHER'S PULPIT AMONG THE TOMBS AT SALONICA

In the sun's brightest stands the Hazzan, or chief rabbi, speaking overburdened words to the company around the graves. Silhouetted against the devastation of the waste ground behind and with the dead all round, their leader is exhorting the pious crowd who have come to honour their fathers' burial place. And here, away from the town's restlessness, the departed can rest in peace.

Photo, Dr. H. S. Fox



VENERABLE HIGH PRIEST OF A FANATICAL SECT OF ISLAM

As he walks the cloisters of the old mosque on the hills outside the walls of Salonica, his stern face, beneath the flower pot-shaped hat of camel hair, speaks of great mystic power. He is the High Priest of the few remaining members of the Macedonian branch of Dancing Dervishes, and his confraternity, known as the Mevlevi sect, is held in much higher estimation than that of the Howling Dervishes

Photo, Dr. H. A. Fennell

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body and in character than the Greek who has lost his noble bearing and his simplicity by living in a town. Unfortunately, the prospects for the peasant are so untempting that very large numbers emigrate, mostly to the United States, but a good many to South Africa.

In the richest agricultural district of Greece, the plain of Thessaly, the owners of land do well, but the cultivators can win little more than a bare existence. On some of the islands, which make up so large a part of the territory of the Greeks, there is a good living to be made by growing oranges and lemons, and the islanders in general seem to be better off than the country-people on the mainland. Here the cottages are mostly built of mud, usually one-storeyed, and often without

glass windows, though they have shutters to close the house up at night. It is common to find animals, chiefly pigs, sleeping under the roof with the family. If the house has two storeys, they are kept in the lower one. If no upper part exists, then they have an enclosure walled off.

As a rule, the peasants' cottages are fairly clean. They are a self-respecting folk and bring up their children carefully. Holy pictures of saints or of the Blessed Virgin are always prominent objects on the walls and are saluted as the inhabitants pass out or come in.

The Greek Orthodox Church follows a ritual very much like that of the Russian Church. The priests wear full beards and high black hats, with a brim at the top instead of round the head of the wearer. They are as a class



JEWISH WOMEN AT THE KIPPAW

The Sephardim, as the particular branch of Jewry located at Salonica is termed, have adopted a somewhat specialized form of costume. Of the two women seen in the photograph, the one on the right is wearing the "Capitana," a peculiar head-dress edged with fur. Behind stand the tombs of the cemetery, the scene of so many mournful gatherings.

Photo, Dr. H. A. Fawcett



THE HANADJI AT THE HEBREW CEMETERY IN SALONICA

The Kippaw is an annual ceremony of mourning for their dead observed by the Jews of this region. On the appointed day the women flock to the cemetery, and going to the tombs of their relatives, shed tears and utter loud cries as they wait for the Hanadji to come and read his prayers. Pebbles are left on the tombs by visitors as a mark of respect

Photo, Dr. H. A. Faucett

ignorant and very poor. They live on the payments which are made to them for the ceremonies they perform—baptism, marriage, extreme unction and burials—and on the Easter offerings of their parishioners. They are bound to marry unless they enter a monastery, where they need take no thought for the morrow, since their livelihood is secure so long as they behave themselves. Both monks and parish priests are usually of the peasant class, and the latter supports himself and his family by cultivating his patch of land. They are neither of them much respected, though if they become bishops they are treated with reverence, even men kissing their hands and asking for their blessing.

Yet the mass of Greeks, though they do not pay much heed to their clergy, are particular about obeying the ordinances of the Church. They keep not only the six-weeks' Lenten fast, but three other long periods of abstinence from meat, fish, eggs, oil, butter, and cheese. All that they have left to live upon during the fasts are bread, vegetables, fruit, olives (which help to make up for the lack of oil), and some kinds of very coarse fish which are exempted from the prohibition. Possibly it is the severe rule of fasting which makes the Greek so small an eater at all times. They seldom taste meat in the country, and consider a piece of bread with a few figs or olives quite a sufficient meal. Though they drink wine, generally

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home-made and tasting strongly of resin, they mix it with water all through the warm weather, and drunkenness is very rare.

Their ways of amusing themselves are simple and mostly in the open air. The public holidays are either national or religious by origin. They still

the politicians did not spoil the effect of his valour. A country where officers of the General Staff are changed whenever a new Ministry takes office cannot in the ordinary way expect to make war with much success. It was because the people were determined to beat the Turk and because the whole army was



RELIC OF FORMER MOSLEM RULE IN SALONICA

The soothing plash of the fountain sparkling in the sun affords welcome relief from the glare of torrid skies, and tempts the young generation from their play to rest in the cool of the courtyard. This ancient shrine of Allah wears a decrepit look with the grass springing up betwixt the cobbles

and the fountains dripping on the stones all cripped and worn with time's passing.

Photo: Dr. H. A. Fildes

celebrate the day on which their War of Independence began with passionate and sincere enthusiasm. They are not merely word-of-mouth patriots.

This was shown clearly when Greeks flocked homewards from all parts of the world when the country went to war with Turkey in 1912, and in that war the Greek soldier wiped out the shame of the poor showing made against the Turks in 1897. He fought bravely and obstinately, and for once

filled with the spirit of victory that they won their battles in 1912; the same was true of their victory over Bulgaria in 1913.

The Greek navy is not a serious force when considered in relation to the naval power of the big States. But it has a fine seafaring population to draw upon for its sailors, most of whom come from the islands. Very beautiful those islands are,

Lily on lily, that o'erlace the sea,

as Browning pictured them. More



PROSPERITY AND POVERTY AT THE PORTALS OF A SALONICA MOSQUE

After the conquest of Macedonia the Turks converted the Greek churches into mosques, and the Eski Djuma, or Old Assembly, an interesting basilica said to date from the fifth century, acquired its name from having been the first church to be transformed in Salonica. The young Turks are of the more prosperous community, while the woman and children belong to Salonica's homeless population

Phot. Dr. M. A. Kiser



DIGNITY AND IMPUDENCE OUTSIDE A VILLAGE INN

Fine, even dignified, fellow though he is after a rugged fashion, there is an air of squalor about this Macedonian peasant swathed round his head with a turban, round his middle with a cummerbund, and round his legs with loose bandages. For him and for his ramshackle ox-wagon the chubby little urchin in most voluminous breeches seems to entertain no very great respect



MAKING MERRY TO THE JINGLE OF A MYRIAD GLITTERING COINS

The complicated way in which they have joined hands adds to the striking appearance of this group of Greek peasant girls. Each vies with the other to produce the most dazzling costume, and this latter helps to cheer both themselves and their swains at the rustic gatherings for which they don these vivid garments with their coin-corsets which glitter in the sunlight as they walk



MACEDONIAN INDUSTRY IN THE VARDAR VALLEY

Although water is precious, and the peasants are none too clean in their personal habits, the Macedonian housewife has to deal with a fairly heavy laundry. Winter and summer these countryfolk wear an enormous quantity of clothing, for the disturbed conditions of the country compel them to protect their possessions, even to the extent of carrying their entire wardrobe on their backs

Photo. by N. A. Farrel



MODERN CERAMIC WARE FROM THE GREEK ISLANDS ON THE WHARF AT SALONICA

MODERN CERAMIC WARE FROM THE GREEK ISLANDS ON THE WAYFAR AT PLOCHONOS

The Greeks were famous in the earliest days for their fine pottery, which they ornamented with artistic designs and pictures. In ancient Athens it was the pride of the household to have a table set with vessels of their own design and in great esteem. In modern Athens it was the pride of the household to have a table set with vessels of their own design and in great esteem. In modern Athens it was the pride of the household to have a table set with vessels of their own design and in great esteem.

During the present year, excavations conducted at the site of the ancient city of Plochos, in the district of Attica, have brought to light a large quantity of fine pottery, which is now being exhibited in the Museum of the Academy of Athens.

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beautiful, perhaps, from the water than when one lands upon them. Their very names, Chios, Naxos, Andros, Milo (or Melos), are an inspiration, and on a sunny day one can see through the clear transparency of windless air every feature of them, their little white towns and even lonely houses, their light-towers and olive-woods and cypress-groves, in unexpected sharpness of detail.

Greece might be a prosperous and contented land if it were not for politics. It is politics which sows distrust among the people, prevents them from pulling together for long at a time. It is politics which fills their imagination with misty hopes of a Greek Empire instead of fixing their minds upon doing the work that's nearest, and deludes them into embarking upon all manner of



THESSALONIAN WOMEN OF THE TWENTIETH CENTURY IN GALA ATTIRE

Salonica is notable for the handsomely decorated and embroidered costumes worn by its feminine population. The coins so lavishly displayed about their heads, necks, and waists are mostly family heirlooms, and innumerable strings of them, often interspersed with modern Turkish coins, are regarded as an essential feature of festive raiment

Photo. Coloured from Service

The people of the islands are often of noble stature and fearless bearing. But they must have hard work to scrape a living out of the soil which covers scantily the underlying rock. They are also the victims of most unconscionable taxation. The speculators who buy the right of collecting the taxes fleece them without shame or fear. The rulers who ought to stop this are too busy with their political game to interfere.

visionary enterprises. The pity of it is that in a population of politicians so few individuals have emerged with any genius for statesmanship, and none with sufficient personal influence to persuade all these zealous partisans to concentrate their energy first of all upon the single purpose of fusing themselves into a united people, making the most of their many advantages to secure happiness and prosperity at home and confidence and respect abroad.



STOUTY FISHER FOLK OF ANCIENT MITYLENE AND THEIR STOUT CRAFT

The old port of ancient Lesbos, Scios of Sappho and Alcaeus, still keeps its charm. The white houses cluster on the hill and straggle by the quayside where the multitudinous shipping finds safe anchorage. It is from here that many of the ships, destined for the table of the gourmet, are shipped, and here, the boats take their bolds with sails. The crew is in the chief harbor of this small group of islands, with the sun on the white sails, and where the reflections of the long masts

Greece

II. The Hellenes & their Wonderful History

By A. D. Innes, M.A.

Author of "History of England and The British Empire"

THE recorded history of the Greeks is older than that of any other nationality in Europe. Three hundred years ago, Greek-speaking peoples dominated more of the Balkan Peninsula than is included in the Hellenic Kingdom of the twentieth century, the isles of the Aegean Sea, and perhaps a part of the littoral of Asia Minor. For three thousand years Greek has been at least the dominant language of the whole of that area; and the speech of M. Venizelos to-day is visibly the speech in which Homer sang before the legendary she-wolf suckled the founder of Rome, differing from it little more than does modern English from Chaucer's.

When just six hundred years had passed out of those three thousand, the Greeks were triumphing in the first of their mighty achievements in the cause of human progress; they had saved the Western world from the domination of Orientalism; they had shattered the fleets and armies of the Persian Great King who held himself Lord of the World, in battles whose very names are the trumpet notes of liberty, at Marathon and Salamis, at Plataea and Himera, all in twelve short years.

Greece in its Golden Age

In the next century and a half they had raised temples of beauty unmatched; their sculptors had carved in marble and ivory and gold the most majestic and the most exquisite statuary ever seen. Great already in poetry through the Homeric epics, they had created the glories of the Athenian drama; histories, too, unrivalled in their kind. They had produced orators whose speeches remain models to this day, philosophers in both kinds, the scientific and the inspired, the twin monarchs of intellectualism, to one or other of whom, to Aristotle or to Plato, the most profound intelligences in Europe still own allegiance. And then in ten years more they had sent toppling the vast Eastern empire which they had so splendidly challenged before, and extended their ascendancy to the Oxus and the Sutlej and the cataracts of the Nile. The old military triumphs over enormous odds had been repeated not on European but on Asiatic soil.

Yet the Greeks did not politically master the world, because there was not and never had been a Greek nation. The

Hellene, the Greek-speaker, who knew his Homer as the Briton has known his Bible, counted all Hellenes as kinsmen, and all others, till he met the Roman, as "barbarians." He did not count the kinsman as a friend, but for the most part as a rival of whom he was bitterly jealous. The geographical formation of the peninsula, of the islands, and of the coast of Asia Minor, had fostered the establishment, in every valley and every harbour, of a community mainly rural or partly maritime with a central city, separated but not cut off from other communities, each of which developed as a unit, only occasionally combining with or dominating its neighbours; each full of an intense political and intellectual life, but also of a not less intense consciousness of its own individuality.

A Thousand Years of Chequered Glory

Only the stress of the Persian menace had forced them to unity for a brief hour; when the menace had passed they fell to internecine feuds and struggles which were only a shade fiercer than the strifes of political factions within each State. For five and twenty years at the end of the fifth century oligarchic Sparta, the militarist State, strove for ascendancy with democratic Athens, the maritime State. Sparta defeated her rival, but could not hold her leadership securely; and the Greeks were again only combined rather than united when, after another half-century, Macedon—a tribal, not a city State, far larger than the rest but behind them in culture—established her supremacy, and Alexander led the Greek armies to the overthrow of Darius.

Alexander's empire broke up on his death. The Hellenic culture was spread over western Asia, but only superficially, and Macedon for a little more than a century retained her domination over Hellas, the Hellenes whom the Romans called Graeci (Greeks). But the time had come when all other Powers were to fall before the might of the Imperial Republic of Rome, into which, in the course of the second century B.C., all Greece was absorbed. Greece it remained, Greek not Roman, but the political liberty of its cities was gone for ever.

The Imperial Republic became the Roman Empire of the Caesars. But its centre of gravity began to sway eastwards, and early in the fourth century A.D. the

city of Constantine on the Bosphorus became Rome's rival as the seat of the Caesars. By the end of the fifth century the Caesar at Constantinople had ceased to rule over the Western world; he was the head of an empire more Greek perhaps than Oriental, but more Oriental than Roman, and called according to taste the Eastern, Greek, or Byzantine Empire, which through many vicissitudes and many amputations remained alive until Mohammed II., the Conqueror, gave it the coup de grâce in 1453.

Moslem Subjugation of the Hellene

But the "Greek Empire" had not been Greece. Constantinople, from its first founding had been Greek, and had been the headquarters of Hellenism, of Hellenic Christianity, of Hellenic culture, through the centuries when the West had forgotten them. Other peoples, however, had swarmed into the Balkan Peninsula; Slavs had absorbed a great part of it and set up the Serbian kingdom; Bulgars had conquered and blended with Slavs and set up the Bulgarian kingdom; Thrace and Macedonia had become composite of all races; but all these regions, at the best, had never been more than half Hellene.

The real Hellas had been the southern portion of the peninsula; and whatever the extent to which this had been penetrated, or as some would say permeated, or even swamped by the influx of "barbarians," it remained, along with the islands, Greek in tradition and sentiment and language. And this Greece had fallen under the sway of the Turk long before the crescent waved above the city of Constantine. The capture of the imperial city only set the seal on the enslavement of the Hellene to the Moslem. Hellene, Bulgar, and Serb had been dominated in the course of the preceding century, and only the fastnesses of Albania still defied subjugation, and Albania had never been genuinely Greek.

Reawakening of the National Spirit

Government, in the Turk's view, has two objects, the provision of revenue and of fighting forces by the infidel subject for the Moslem master. But even the worst of governments must be in the hands of administrators. In the centuries during which the Turks and the renegade Europeans who counted as Turks were the masters, they found in the Greeks particularly useful servants for running the business of administration; and at the same time they took their toll of Greek children to be bred as Moslems and trained as soldiers in the famous corps of Janissaries, while taxation and extortion kept material progress down to a minimum.

The Greek was a slave, but he accommodated himself to his slavery; and the

Turk who would not be at the trouble of governing him left his multitudinous communities to govern themselves as best they could. The Greek clung to his "Orthodox" Christianity, and somewhere in the bottom of his soul preserved the consciousness of Hellenism, of a once glorious past, and some dim vision of a Phoenix-like rebirth. But for more than three centuries he remained passive under the yoke.

Then, at the end of the eighteenth century, the spirit began to stir. The vision of the past and of the future became more vivid. The Western world was snapping its old bonds; very soon Bonaparte was forging for his own ends that weapon of the Nationalist Idea which was presently to be turned to his own overthrow. The people who had once been the foremost champions of liberty were sure of the sympathies of the liberty-loving West. The sons of the Orthodox Church would have the goodwill of their Orthodox brethren in Russia. The time was at hand when they should again fling off the Oriental yoke, when the Christian should break free from bondage to the Moslem; more than that, when the Greek should reign again in the imperial city, once his own, but now for centuries desecrated by the outer barbarian.

Outbreak of the War of Independence

The Greek had hardly realized that some three-fourths of European Turkey had no love for him, and that he was quite definitely an alien—and an unpopular alien—in Serbia and Bulgaria and the Trans-Danube. Greeks might be Hospodars, civil governors, and occupy most administrative posts where Christians could conveniently be employed, in the provinces of the Turkish Empire; but the influence they already exercised only made the rest of the subject populations the more jealous of them.

Europe resettled itself at the Vienna Congress. The settlement ignored all that is meant by Nationalism, and, while it rendered ill-service to Constitutionalism, practically asserted in its strongest form the divine right of hereditary autocracy. Whatever sympathy might be looked for from intellectuals, from religious sentiment, or from doctrinaire liberalism, would have to be discounted by the fear of "the Revolution" which dominated every monarchy and every ministry in Europe. But Greek patriots overrated the favourable forces, and underrated those which were antagonistic.

The weakness of the Turkish system was emphasised when the Albanian Ali Pasha practically defied the Porte and assumed the authority of an independent prince. To crush him, the Government had

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to withdraw its troops almost entirely from the classic land of the Greeks, the peninsula south of Thessaly and Epirus. The patriots had prepared their plans. They persuaded themselves that they had the Tsar Alexander at their backs. In 1821 they raised the standard of revolt, and the Greek War of Independence began.

The attempt to raise the northern Slavs under Greek leadership, with Greek dominion as the end in view, was a disastrous failure. The Tsar repudiated all association with the insurgents; the "Holy Alliance" saw in the rising a revolutionary rebellion against lawful albeit Moslem authority; the Western Powers were bound by the doctrine of non-intervention. So far the governments, though the Greeks had the entire sympathy of the peoples. Apart from the volunteers who were allowed to join them, and rendered them valuable service, they had to fight for their own hand without direct interference from abroad.

The rising collapsed at once in the north; in the south and in the islands it followed

a different course. Wholesale massacres were perpetrated on both sides; victory for either still seemed remote when Sultan Mahmud called in the aid of the Pasha of Egypt. The time had come when Canning in England saw his way to take joint action with Russia to stop the war. The Egyptian intervention was checkmated when the allied fleets sank the Egyptian fleet in the Bay of Navarino (1827).

But almost at that moment Canning died; the control of British policy passed into the hands of the Duke of Wellington, who would have nothing to say to intervention in any shape, but with the further effect that Russia was left with practically a free hand. And the result of this again was the Treaty of Adrianople in 1829, which established Greece as an autonomous State, though it embraced only the continental territory south of Thessaly and Epirus, together with the Aegean islands called the Cyclades. In 1832 the pressure of the Powers procured the complete independence of the new kingdom of the Hellenes, with the Bavarian



GREECE. SHOWING THE BOUNDARIES OF 1913 AND 1920

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Prince Otto as its monarch. The Greeks had fought valiantly, but their most successful leaders were men who had learnt the art of war mainly in the school of piracy and brigandage; law and order as understood in the West or in the three European empires were unknown to them. The government now presented to them was that of an alien bureaucracy quite incapable of understanding the people over whom it had to rule. King Otto's Bavarian counsellors at the outset, and King Otto himself when he took the government into his own hands (he was seventeen when he ascended the throne, and his rule began as a regency), failed completely to discharge the functions of government.

First Attempts at Constitutional Government

At the end of ten years of mismanagement Otto was forced by popular insurrection to grant a constitution, providing for what was intended to be parliamentary government on a democratic franchise. But even then the parliament never got to business. Innumerable parties only combined to turn out successive ministries which achieved nothing. Under the Ottoman regime the Greeks had possessed the germs of local self-government, out of which a democratic central government might have been carefully developed; but they were given instead the correct forms of Western democracy without having had the training to give them practical effectiveness. Real direction and government still remained in abeyance.

Friction, Faction, and Restless Ambition

Moreover, Greece remained dissatisfied, because the delimitation of her kingdom was wholly artificial. A line drawn between Turkey and Greece, from the Gulf of Arta to the Gulf of Volo, meant nothing. Traditionally, at least, Thessaly and Epirus and Macedon, too, were Hellenic. The whole Aegean was Hellenic, but only the Cyclades were in the Hellenic kingdom. The Ionian islands on the west had been a British protectorate since 1815. No one could deny that aspirations extending over Thessaly and Epirus were from a nationalist point of view legitimate, but there was no promise that they would be satisfied. When the Greeks tried to take advantage of the embroilments of the Crimean War, they were firmly and unanimously repressed by the Powers.

The Bavarian monarchy came to an ignominious end in 1862. In effect Otto was turned out, and removed himself and his belongings to less agitating surroundings; and after the Greeks had made various abortive offers of the vacant throne, it was accepted, with the approval of the Powers and under treaty, by young

Prince William George of Denmark, who reigned for fifty years as King George, and brought with him the Ionian Islands as a coronation gift from Britain.

A new constitution, with a single democratically elected assembly to which ministers were theoretically responsible, still failed to teach the Greeks that their business was to organize and develop the resources of the kingdom and, till that was done, to restrain their territorial ambitions, however legitimate. Their restlessness kept out of the country the foreign capital of which it was in dire need, and arrested its economic progress. They got the Plain of Thessaly, however, out of the great Balkan imbroglio which culminated in the Berlin Treaty. Under the precarious ascendancy of a statesman, Tricoupis, real progress was made in the years between 1882 and 1895, but even then a rival politician, Delyannis, succeeded at intervals in spoiling what Tricoupis had half accomplished but was never allowed to complete.

Balkan Imbroglios and the Great War

Of the Hellenic lands which lay outside the kingdom, none was more eager for incorporation than the island of Crete. In 1897 the islanders rose against the Turkish domination under which they still lay, and declared their union with Greece. The Greeks went to their help; the Powers intervened, suppressed the fighting, turned the Greeks out, and took the island under European protection. The Greek Chauvinists declared war on Turkey, were soundly beaten, and paid the penalty in a rectification of the Thessalian frontier much to Turkey's advantage. The one point gained, if it was a gain, was the appointment by the Powers of George, the younger of the Greek princes, as High Commissioner of Crete. In 1905 the islanders again proclaimed the Union, but again failed to achieve their purpose—this time without any attempt at Greek intervention. Prince George resigned. But their failure transferred to Greece their leader Venizelos; at last she had a statesman to guide her—if she would follow him.

In 1908 Austria annexed Bosnia, and Bulgaria proclaimed her independence. Again Greece would have sought expansion, but again she was snubbed by the Powers. It was at this point that Venizelos was taken into the counsels of King George, with most beneficial effect; not least because the new minister saw that in a league of the Balkan States, and an agreed adjustment of their various claims, lay the best hope for all of them. Broadly speaking, the liberation of Macedonia, with its mixed population and its partition, offered the crucial problem. In 1912 the Balkan League had come into

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being, the treaties being secret. The League meant to act for itself with or without the approval of the Powers. In October, the Balkan War broke out.

The League was decisively successful in its military and naval operations, the latter being the care of the Greeks. But while they had comparatively little to do with the land-fighting, it was the Greek troops which occupied Salonica, the Aegean port which was the common object of desire for all three, Greece, Serbia, and Bulgaria—for Serbia partly because the Powers explicitly refused her access to the Adriatic. The Powers once more intervened to adjust the fruits of a victory much more complete than had been anticipated. The adjustment was viewed with extreme dissatisfaction by all the Balkan States, and most of all by Bulgaria.

While Greece and Serbia arrived at an accord, the League was broken up by Bulgaria's attempt to take from the others by force of arms the conquests to which she considered herself entitled. In the second Balkan War of 1913, which ensued, she was beaten. She had not deserved and did not meet with generous treatment from her former allies, though Venizelos would have conceded more than Greek popular opinion permitted. Greece retained her Macedonian ports. But the treaty of Bukarest left Bulgaria angry, embittered, and intensely dissatisfied. The Serbo-Greek alliance remained.

King George had already in the same year been succeeded by King Constantine, who had won a wide popularity through the recent successes of the Greek forces. The influence of Venizelos waned. When

the Great War broke out he failed to carry with him the king, whose wife was a Hohenzollern. When Bulgaria fell upon the flank of hard-pressed Serbia, Constantine repudiated the treaty obligations and deserted his ally; but he was constrained to admit the troops of the Entente to Salonica at the same time that he dismissed Venizelos.

Greek opinion was violently divided, but the ultimate recovery of the Venizelists enabled Greece to claim at the end of the war the rewards that would have been hers had she taken the side of the Entente wholeheartedly from the beginning. She was awarded all that any but the ultra-Hellenists had ever dreamed of claiming for her, including Thrace and Smyrna in Asia Minor. But her desertion of Venizelos and the recall of King Constantine plunged her into more ambitious schemes, which developed into a Turkish war, of which the disastrous result was that by the autumn of 1922 the Greeks had been swept altogether out of Asia Minor, and were compelled to evacuate Eastern Thrace.

King Constantine abdicated for a second time in September, 1922, in favour of his son George, who assumed the title of George II. In November, Gounaris, a former prime minister, together with four other ex-ministers and General Hadjianestis, were found guilty of treason by a revolutionary court-martial and shot. A conference met at Lausanne, in December, to settle the boundary between Turkey and Greece, and to decide other questions which arose out of the Greek débâcle in Asia Minor.

GREECE : FACTS AND FIGURES

The Country

Lies south of the Balkan Peninsula, with a long coast line to the Aegean and Ionian Seas, and includes a large number of islands, among them Crete. Before the Great War the area totalled 41,933 square miles, and the population estimated at nearly 5,000,000.

Government and Constitution

Limited monarchy, with legislative chamber or *Boulé*, of 184 representatives, elected for four years by manhood suffrage, and, since 1911, a Council of State. The Constitution of 1864, vesting legislative power in the Chamber, was modified by re-establishment of a Council of State in 1911.

Defence

Military service compulsory and universal from the age of twenty, and lasts for thirty-one years, the normal period of active service being three years for cavalry, and two years for infantry, with twenty-one years in the first and eight years in the second series of the reserve. The navy is in progress of reorganization.

Commerce and Industries

Agriculture is the chief industry, and land is largely in the hands of peasant proprietors. Principal crops are wheat, maize, barley, vines,

currants, oats, tobacco, cotton. Olives, nuts, figs, oranges, lemons, and rice are also grown. Leading industrial products include olive-oil, wine, textiles, leather, soap, and cotton. Great variety of mineral deposits. Total imports in 1921, £66,944,776; exports, £32,679,647. There is a mercantile marine of nearly 2,000 sailing vessels. About 1,470 miles of railway, 10,560 miles of telegraph lines, and 7,740 miles of telephone lines. A canal of about four miles runs across the Isthmus of Corinth.

Religion and Education

State religion that of the Greek Orthodox Church, but liberty is granted to all other sects. Education compulsory between ages of six and twelve years; cost borne by State. About 6,800 primary schools, 76 high schools, 425 middle schools, 2 agricultural schools, a trade and industrial academy, government commercial schools, and two universities, the National and the Capodistria. The ministry of education is charged with the service of antiquities.

Chief Towns

Athens (capital—population 300,700), Salonica (170,190), Piraeus (133,480), Patras (52,130), Volo (30,060), Corfu (27,080), Candia (24,690), Canea (23,930), Kavala (22,960), Larissa (20,700), Kalamata (20,590).



GENIAL INHABITANTS OF THE COBAN DISTRICT OF GUATEMALA

Hospitality and good nature have long been outstanding features of the Coban Indians; and the writings of Las Casas, the Spanish "Protector of the Indians," bear witness not only to the good order of the native government in those early days, but also to the fact that the people were "more religious by nature and less given to abominable sacrifices than any other people in America of the Indies."

Photo. Henry Jones.

Guatemala

I. Indians & Half-Castes of Central America

By F. H. Hamilton

Writer and Traveller

THE peoples of Central America, that narrow neck of land which lies between Mexico and South America, washed by the Pacific and Atlantic both, are commonly held to be less advanced in civilization than the other Spanish-Indian races. Nor is that common belief unjustified. "La gente mas bruto del mundo español," was how a Spanish critic described them to the writer, and the odd thing is that it is these peoples who have succeeded to two of the most advanced civilizations of the western hemisphere—those of the Aztecs and the Mayas.

In each of the five Central American Republics—Guatemala, Nicaragua, Costa Rica, Honduras, and Salvador—there is a very large proportion of Indians and half-breeds among the inhabitants, while in some there are a great many negroes. The number of "white" people is almost negligible. There is no really enlightened or organized public opinion.

That revolutions have been fewer in number of late is due to the refusal of Europe and the United States to find any more money either for loans to, or for enterprises in, the Spanish-American countries as long as they were so continually disturbed. The politicians now find they can do better by maintaining law and order.

President Barrio's Statesmanlike Vision

It would be unfair, however, to deny that some among them are ambitious for the Republics as well as for themselves. In Guatemala, for example, an effort has been made to convince the people of the value and dignity of education. Every year in October the Festival of Minerva is celebrated. All schools take part in this; the parents of the boys and girls are invited also.

It was President Justo Rufino Barrios who gave his country the impetus towards education of which this festival is a lonely relic. He was a man of Indian origin, a native of the same valley on the border between Mexico and Guatemala as that in which Porfirio Diaz, the great Mexican President, was born. Himself uneducated until he had reached almost to man's estate, Barrios saw that the beginning of progress for the Republic must be the development of intelligence in the people. He established schools and made all parents whom he could reach send their children to be taught. He would not allow doctors to practise unless they were qualified. He came near to abolishing drunkenness, the curse of the natives, by wise regulation of the drink trade.

Land of Perpetual Summer

When he drove the monks and nuns out of the country and cut down the powers which the Church had exercised for so long, he made an effort to introduce some form of Protestantism. He first invited the Church of England to send missionaries among his people. This invitation was declined, on account of the "disturbed state of the country." Then President Barrios made the acquaintance in the United States of a Presbyterian minister and encouraged him to start a mission; it never had much success. The law of Sunday rest, however, remained in force for a good while; its effect has not altogether disappeared yet.

The staple crop, coffee, requires a climate neither tropical nor mountainous; while bananas, rubber, and mahogany, other exports which have been gaining in importance for a number of years past, flourish only in the hot and swampy coast regions. The climate of the



RISING GENERATION OF GUATEMALA

Children, dogs, chickens, and pigs form to a great extent the main "live stock" of every small Guatemalan village. The children are particularly sociable and cluster round the stranger, chattering and gesticulating like a flock of lively brown sparrows

high plateau which lies between the two oceans is pleasant and healthy. The weather is for the most part like that of a fine European summer.

The educated Guatemalan has courteous and agreeable manners; he is kindly and hospitable, and in appearance entirely European. His insistence upon shaking hands a great many times is at first apt to be rather disconcerting. He does this, not only at meeting and at parting, but also as an acknowledgment of polite inquiries after his health and that of his family, as congratulation if you say a good thing, as condolence in the event of your telling him bad

news. One soon grows accustomed to this, however—so accustomed that one finds it difficult to drop the habit when one comes away!

Years ago someone said of Guatemala City that it was oppressed by the memory of the disasters that befell the two capitals which went before it and apprehensive that some day it might be overwhelmed also; a catastrophe which came, sure enough, at Christmas, 1917, and laid a large part of the city in ruins, taking heavy toll of the hapless citizens. The first city built by the Spaniards in this neighbourhood was dedicated to "Saint James the Gentleman." Less than twenty years after it had been begun an appalling catastrophe wiped it out. For three days rain fell in torrents. On the fourth day there was a terrific wind, with thunder and lightning of alarming violence. In the night which followed the earth rocked so that it was impossible to stand. The terrified inhabitants rushed out of their

houses, only to be swept away by a flood of water, carrying with it sand and ashes, which came from one of the two volcanoes close by. This was in consequence named *Agua* (water), and in order to escape a repetition of its evil activity, the rebuilding of the city was started three miles away.

In the course of nearly two and a half centuries Antigua Guatemala had become the chief centre of learning, wealth, religion, and the arts in the whole of Spanish America. Then its doom fell upon it. There was a convulsion below the surface of the earth; instead of bursting into eruption the volcano

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shuddered with awful violence; the earth quaked, and the second Guatemala City lay ruined. There the massive blocks of stone, the pillars and arches of its fifty churches, remain for visitors to marvel at; there can be seen the convents and monasteries attached to them, some with cells for as many as five hundred women or men. The surroundings are of delicious beauty, and the place is still inhabited. If one asked inhabitants whether they were not afraid to live so near the volcano, they replied: "Oh, no, señor, it has been blessed by a priest! There is no harm in it now." The writer has not had an opportunity of gathering their opinions on the efficacy of the blessing since the fatal Christmastide of 1917; but no doubt the matter of that earthquake has been satisfactorily explained to the intelligence of the Guatemaltecos.

The city is well worth a visit, if only for the sake of the journeys up to it from the Atlantic and down from it to the Pacific on the principal railway of the Republic. Starting from Puerto Barrios, a new port which already does a brisk trade in fruit, timber, and rubber, the train climbs first through tropical forests and jungle, then among waving palms and orange groves, and so into a highland region of pines and firs. The capital is reached in twelve hours or so.

On the way down towards the Pacific the line runs through fields of sugar-cane; the traveller's eye is delighted by masses of magnolia bloom and every kind of cactus; and if he is lucky, he will see alligators sunning themselves on the river banks. At the stations Indians surround the carriage windows, offering fruit, eggs, and sometimes cooked chickens at ridiculously small prices. Land which has been cleared and



SHADY CORNER FOR THE MARKETING OF INDIAN WARES

There are many "early birds" among the Indian population of Guatemala, who, with the dawn, make their appearance in the towns laden with marketable goods, and ply their trade in pottery, fresh fruits, vegetables, and sweetmeats. Bargaining is a recognized feature of each sale, and as there are no fixed prices, goods may often be secured for less than half the figure demanded



STRICKEN CITY OF GUATEMALA DURING A VOLCANIC VISITATION

The third City of Guatemala grew up on a site held to be immune from earthquakes, and in splendor and size far exceeded the former capitals. The Church of the Recolección, seen above, was partially ruined in December, 1817, but the final and most terrific shock of Jan. 3, 1918, completed the work of destruction, and the twin towers and the massive pediment between crumbled into a heap of debris.

Photo, American Field Museum of Chicago



RUINS IN ANTIGUA GUATEMALA THAT ATTEST ITS FORMER SPLENDOUR
 Three times, and each time in a different location, has the capital of Guatemala been devastated by earthquakes. The second city flourished for more than two hundred years, but was completely ruined by the earthquake shocks of 1773. Many of the survivors refused to leave their shattered homes, and under the name of Antigua Guatemala the place has been inhabited down to the present time.

Photo. Miss F. Martie



MULE TRAIN TOLLING OVER THE RUGGED GUATEMALAN HILLSIDES

Small animals are scarce and expensive in Guatemala, but the mule, no matter what his condition, is invaluable in the pack-animals of the transit, for this wise beast can scramble up the rough hillside, or slide down the perilously steep and slippery mountain-paths with remarkable surefootedness. In the rear of the long mule-train are the muleteers, or arrieros, their load, hardy vaqueros, and a few of the many wandering oxcarts in the moist valleys.

planted with cacao, used for making chocolate and cocoa, may be noticed here and there ; this is a new industry, and one which promises excellent results.

For a long time the cochineal insect was a source of wealth to Guatemala. This feeds on the nopal cacti, and when the leaves have been dried the tiny creatures can be scraped off. They are

then either baked or boiled, to make either blue or red dye ; but aniline dyes soon supplanted all others, and now cochineal dyes are used only by the Indians. The fibre sashes which the women wear on their tight skirts of cotton are of a brilliant scarlet ; their blouses, their only upper garment, worn next to the skin, are embroidered with

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crimson and purple thread. They make their whole costume themselves, unless they live near a town. Even their sandals are of home manufacture.

Very pretty and graceful the young women look, with their hair in braids and their lissom figures, and their dark faces lit up by modest, friendly smiles.

Beauty in girls is highly prized, whether they are white or half-white or Indian. Photographers thrive not only upon vanity but upon the sale of their portraits of good-looking women. The Spanish women spoil their faces by the amount of thick powder and other "aids to beauty" which they plaster on to them. Americans



LUSCIOUS FRUITS FOR THE HOT AND THIRSTY

In Guatemala there is a continual movement of vegetable and fruit carriers to and fro between the villages and towns. The produce of the former are brought, mainly by hucksters, to the markets in light wooden crates called "carantes." These are either borne by hand or pommel-wise on the patient backs of donkeys or mules, and a lively trade is done.



WHERE MUSCULAR STRENGTH IS TESTED

Vegetables, fruits, and other village produce are chiefly borne to the townsfolk on the sturdy backs of the Indian carriers, the weight of the often heavy load being distributed by a broad band passed round their foreheads

make a joke of it, saying that if you kiss one you risk lead poisoning. A Swiss lady who kept a school for the girls of the "best families" in Guatemala City tried hard to break her pupils of this disfiguring habit. No boarders were allowed to have any "make-up" in their possession, and the principal used to wait outside in the morning with a basin of water, a sponge, and a towel to clean up the girls who came by the day.

The Indians are surprisingly strong, women as well as men. They can keep up a pace of six miles an hour, and it is common enough to see a mother with a

baby tied round her hips and a heavy load on her head stepping out briskly and feeling no fatigue at all. The men carry their loads on the back in a basket, with a band round their foreheads to distribute the weight. They are so used to a burden that often when they return home with empty baskets they will put stones in to make them feel properly balanced. All that they wear as a rule is a pair of scanty trousers, more like short drawers. The nearest that President Barrios ever came to provoking a revolution was when he issued orders that everyone should wear what he considered to be "proper clothes."

In general, the Indians, who make up more than half of the two million population, are an honest, hard-working, orderly folk, contented with very little in the way of food and household possessions. Their looks are melancholy; they do not seem to have forgotten the hideous cruelties of the Spaniards in the sixteenth century. Yet they are

fond of excitement and love noise. They celebrate the festivals of the Roman Catholic Church with enthusiasm, and always end up with a display of fireworks.

The study of the native races of Guatemala is in part the study of Mexico and Yucatan, as the chief aboriginal tribes and the national cultures were common to the territories named. But the subject is a complicated and a highly-specialised one when we range beyond the three main nations of the Aztecs, the Toltecs, and the Mayas, the last-named being in many respects the



GUATEMALAN WOMAN WITH AVOCADOS OR ALLIGATOR PEARS

Although the upper classes of Guatemala come under the influence of foreign fashions, the humble folk remain true to their native dress, which, as far as the women are concerned, is often very attractive with its bright colours and embroidery on blouse or skirt. The country abounds in tropical fruits and flowers, many specimens of the former being unknown in the more northerly countries of America.



CHICLE-GUM COLLECTORS IN THE TROPICAL FOREST OF GUATEMALA

An increasingly important source of revenue to Guatemala is the collection of the milky latex of the rubber tree, which is collected by the United States in mostly rubber. The tree, sometimes called the rubber tree, is a small tree, and its latex is collected by the United States in mostly rubber. The tree, sometimes called the rubber tree, is a small tree, and its latex is collected by the United States in mostly rubber. The tree, sometimes called the rubber tree, is a small tree, and its latex is collected by the United States in mostly rubber.

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most interesting for their curious resemblances to the ancient Egyptians in certain of their customs. There are numerous tribal differences among the Guatemalans of to-day, and although the whole of the Indians may be regarded as in a state of degeneracy contrasted with that of their ancient vigour and achievement, it is possible to trace among them some of the outstanding characteristics of the powerful tribes of the past, such as the Quichés and the Cachiquels, the two dominant native races at the time of Alvarado's conquest of the country.

Since the Spanish conquest there has been no very noticeable fusion among the aborigines, although each of the great native cultures has completely passed away, the natives of to-day being, on the whole, a spiritless people who provoke no great curiosity as to their origins, while the intermingling of Spanish, Indian, and negro blood has produced a great variety of types, to each of which a distinguishing name is given.

Illuminating Glimpses of the Indians

While much has been written about the ancient cultures of Mexico and Yucatan, little attention has been given to the Guatemalan, possibly because of its close relationship to these others. Indeed, the life of Guatemala has exercised the attention of very few investigators; but there is the notable exception of the work by Mrs. and Mr. A. P. Maudslay, entitled "A Glimpse at Guatemala," in which these able archaeologists give a most interesting record of their experiences in the country, and offer what is probably the best study of its past history and present-day life that has appeared in the English language. Although their expedition was archaeological in its purpose, both Mr. and Mrs. Maudslay had an observant eye for the life of the people, and their admirable work records many lively incidents. From Mrs. Maudslay's description of Santo Tomas we take the following vivid picture of a scene which will serve to show how the Indians still contrive to retain some of their ancient superstitions even though they are

nominally within the pale of the Roman Catholic Church.

"Santo Tomas boasts of no inn, but we found something to eat at a dirty little house, where we were attended to by an old crone, who spoke no language intelligible to us. After breakfast we strolled into the picturesque plaza, bright with the gala costumes of the Indians. The women wore heavy chains of beads and coins round their necks, and were clothed in the most elaborately embroidered huipils we had as yet seen. Almost every man carried a blue or brown-striped rug on his shoulder, and some queerly-dressed old men wandered amongst the crowd, with distaff in hand, spinning woollen thread.

Native Indifference to Indian Customs

"A grand fiesta was in progress in the church—probably a preparation for 'Candelaria,' which falls on February 2—to which, as usual, the Ladinos appeared to be supremely indifferent; indeed, they never seem to trouble themselves about the customs of the race so nearly allied to them, and look down on the Indians as inferiors, only fit to be human beasts of burden. It is useless to ask them what an Indian ceremony may mean; the only answer one gets is, 'No se, señora, es costumbre de los Indios.' Even Gorgonio, whom I delight to look upon as an exception to the rule, on this occasion showed no desire to enlighten my curiosity, so we mounted the steps and entered the great bare church to learn as much as we could for ourselves.

Praying Round a Cross of Flowers

"At the top of the stone steps in front of the open church-door a large pile of wood-ashes smouldered and flickered faintly in the sunlight; the man who tended this fire every now and then threw on the embers small pieces of copal, which scented the air with its heavy perfumed smoke, while around the fire groups of women knelt to pray before entering the building. We found the interior to be charmingly decorated with flowers. The floor had first been strewn with fragrant pine-needles, and



GUATEMALA. INDIAN VILLAGERS PLACIDLY CONTENT IN THEIR THATCHED HUTS AND LINHAYS

An Indian village in a hammock in Guayaquil, Ecuador, with a view of the sea. The houses are built on stilts, and the roofs are thatched with palm leaves. The houses are built on stilts, and the roofs are thatched with palm leaves. The houses are built on stilts, and the roofs are thatched with palm leaves.

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on this carpet the flowers were arranged in the shape of a huge cross, extending almost the whole length of the church. In some parts the lines were traced in green and coloured leaves, and filled up with scattered rose-petals; in others with clusters of all the flowers that could be found in bloom, edged with little groups of lighted candles. Picturesquely dressed Indians, singly or in couples, were dragging themselves on their knees the whole length of the cross, stopping at intervals to repeat prayers. No priest officiated, and none but Indians were in the least interested in the service, if such it could be called.

"As we were leaving the church we stopped to watch a funeral procession coming across the plaza. The men ascended the church steps, carrying the ugly black catafalque on their shoulders, but to our surprise, instead of entering the church with their burden they turned the catafalque round three times in front of the fire where the copal was burning, fired off a rocket, and then went away again. While this ceremony was being rapidly performed the friends and relations of the dead man stood some distance away in the plaza crying and weeping loudly."

Universal Use of Rockets

To Mrs. Maudslay we are also indebted for a note on another Guatemalan characteristic which is probably more marked in the Spanish countries of Central America than in the Southern continent. "To anyone not already used to the ways of the Spanish peasantry one of the first things that strikes one as curious in Central America is this constant firing of rockets in the daytime. No ceremony is complete until the swish and report of a rocket have been heard. The pilgrim when he reaches his native village fires a rocket to announce his arrival. It is the expression of joy at a fiesta, and it is the last rite necessary for the repose of the dead."

Another glimpse of the queer customs obtaining in some of the Indian towns is given in Mrs. Maudslay's account of a visit to San Antonio on the shores of Lake Atitlán. "After arranging our

camp-beds," she writes, "and ordering our supper from the *estanco*, we strolled about the town to see the sights. While we were enjoying the lovely view and watching the changing lights upon the water, a procession of Indians, clad in their black, sack-like garments, came towards us. It was headed by the *alcalde* with his staff of office, who was followed by his *alguacils* and *mayores*, each carrying a long white stick.

Crying the Orders for the Week

"They stopped at house after house, apparently giving some directions to the inmates, and as they passed us the *alcalde* civilly wished us '*buenas noches*'; then a little farther on they halted, and an *alguacil*, clambering up a wall, stood on the top, and in a loud, clear voice, which seemed to travel up the hillsides, called out the instructions for the work to be put in hand on the morrow, and repeated the municipal orders for the week. After a moment's pause he was answered by a voice far away in the distance, then by another in an opposite quarter of the town, and when all was quiet again the Indians ceremoniously bade one another good-night, and the procession dispersed. This, we learnt, is the usual custom on a Sunday night, and in the stillness of the fading daylight it was a curious and impressive ceremony."

Yet another impression of Indian life from the same graphic pen touches the religious observances of the Indians, and it may be allowed to stand without comment as an example of their "progress" from the medieval ages in which they lived their own national and municipal life with a primitive religious and social system which had served them not inefficiently until the coming of the Spaniard:

When the Indian Pilgrims Come Home

"While we were at Panajachél, a matter of especial interest presented itself to us in the curious ceremonies of the Indian pilgrims returning from Esquipulas. Our room looked out on the plaza, which in the morning always afforded a few picturesque groups of



MYSTERY MONOLITH OF THE PRIMEVAL FORESTS OF QUIRIGUA

This remarkable carved obelisk was discovered among the ancient ruins of Quirigua, together with many other remnants of great architectural merit, the origin of which is still shrouded in mystery. The sides of the monoliths, which number over a dozen, are covered with hieroglyphs and picture-writings, a complete deciphering of which would solve many great problems of Maya civilization.

Photo, Alfred P. Maudslayi



DUSKY DESCENDANTS OF THE ANCIENT MAYA STOCK

The Indians of Guatemala comprise many interesting types, and their costumes and several of their customs vary considerably in the different villages. For the most part, they are a religious people and participate in their numerous Church festivals with whole-hearted devotion; the ritual and formality attending the functions of the Church of Rome having become almost a part of their daily life

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market women, but was almost deserted by noon ; then, as evening approached, little companies of pilgrims, bending under their burdens, filed into the town, and as night fell the plaza was lit up by numerous small fires, around which the pilgrims gathered for their supper. This important meal ended, they began their religious functions by laying down petates (mats) in front of the cacastes which had already been arranged in a line across the plaza. Then each man produced from his cargo a small wooden box, usually glazed on one side, containing the image of a saint, and these were arranged in a row against the cacastes, between lighted candles, the place of honour in the middle being assigned to a box containing a figure of the Black Christ.

Evening Service in the Market Place

"When these arrangements were completed, the Indians, who were dressed in long black woollen garments, with long white veils fastened to their black straw hats, prostrated themselves in turn before each shrine, and crawled along from one to the other on hands and knees, laying the forehead in the dust, offering up their prayers to each saint, and kissing the box which contained its image. These acts of devotion were several times repeated, and then grouping themselves on their knees before the shrine of the Black Christ, and led by one of their number, who seemed to have some sort of authority over them, they all chanted the quaint hymn we had so often heard in the early watches of the morning. After singing for nearly half an hour they withdrew to their fires, rolled themselves in their blankets, and were soon fast asleep."

Spanish Destruction of Indian Civilization

In beautifying life and making it easier the Spaniards have taught the natives relatively little. Before the conquest the Central American Indians had worked up to a high pitch of civilization. Their arts and crafts were marked by taste as well as skill, showing some affinity with those of the Chinese

to whom the original Guatemalans are in some degree related. They practised a religion based on the teaching of a sacred book, which gave an account of the Creation not unlike that which is contained in the first chapter of Genesis. All their beliefs, arts, industries were swept away by the invaders. If the story of what the Spaniards did had not been told by one of themselves, the Dominican monk, Las Casas, who did not share the current delusion that God had put the Indians there for the white men to torture and kill, it would be scarcely possible to persuade oneself that such barbarities could have been committed.

When Guatemala declared itself free and independent in 1821, it abolished slavery at once. For a time it seemed to be on the way to develop upon gradual democratic lines. The priests, however, soon stirred up trouble, as they did in Mexico, with which country Guatemala was for a short time united. In 1844 a Liberal president was driven from office by a savage, ignorant Indian, Rafael Carrera, who persuaded people that he was the Angel Raphael, and who ruled them for nearly a quarter of a century by cruel and despotic methods. Thus from the very start of independence the energy which should have been put into educating the nation and giving it sound institutions was spent on struggling for power by means of civil war.

German Influence in Guatemala

Up to the beginning of the twentieth century the United Kingdom did more trade with the Guatemalans than any other country. Since then the United States have taken first place, and until 1914 the Germans were ahead of the English by a good deal. Although the educated Guatemalan likes to be thought Parisian in his appearance and way of living, he admires German thoroughness and industry. The army was trained by German officers on German lines, and compulsory service was introduced after the German model, that is to say, service which is compulsory upon the poor, but from which the rich can manage

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to escape, in the last resort, by buying themselves off. The Guatemala coffee fincas were mostly owned by Germans before the Great War, and still remain largely in their hands.

Cultivation is easy and crops are abundant, if they are sensibly chosen. There is one enemy of the cultivator, though, which will have to be got under, that is the ant. In columns from three to four yards wide masses of ants travel through the country, destroying all that lies in their way. The only consolation the farmer has, after they have passed and left his season's work ruined, is that they destroy all other pests. At their approach cockroaches rush about in terror, seeking to hide from them. They exterminate centipedes and even scorpions.

Spiders show ingenuity in escaping the ants. There is one species which has eight rather long legs. It keeps its body above the ants by balancing, now on five legs, now on four, sometimes on three, picking them up as the ants come near them, doing a kind of dance in which it can frequently find safety. Green-leaf locusts roll themselves up and let the ants pass over them as if they were really leaves.

To meet an ant-drive is an interesting incident of travel in Guatemala. There is magnificent scenery, too, to make the way pleasant, and the ruins of Antigua Guatemala are full of interest for the searcher into the glories of the past. But in general, travelling in Guatemala, except by rail, is not to be recommended for pleasure. The roads, excepting those round the capital, are all



MIXCAN BEAUTY AMID THE PALMS.

This girl, with her loose-sleeved enbroided dress, hails from Mixco, a small town some eight miles from what was Guatemala city. Here the traveller finds steep paved streets with rough native houses climbing up the hill, and the inhabitants largely gained their living as bakers, washerwomen, and purveyors to the capital that perished in the earthquake of 1917-18.

bad. Mule coaches of ancient pattern are the vehicles used.

Considerable attention has been given to the railways of this part of Central America, and in 1912 the International Railway of that name was incorporated, representing a consolidation of the Guatemala Railway, 195 miles, the Occidental Railway, 51 miles, the Ocos Railway, 22 miles, and the Guatemala Central Railway, 139 miles. This company received subsidies from the Governments both of Salvador and Guatemala, and the latter may purchase the lines at a price to be decided by arbitration after the year 2002.



MERRY GROUP OF COFFEE-PICKERS DURING A PAUSE IN THEIR WORK

Coffee is one of Graceland's leading products, and trees and bushes of this plant that yields a fragrant drink for thousands all over the globe, are a decided feature of the landscape with their bright red berries. The crop is often gathered by Indians who may be seen at their work laughing and singing, in what would not be a pleasant class. Above is a gathering of cheerful workers who were evidently quite agreeable to having their photographic taken. Some of the staff members

Guatemala

II. Its Spanish Rulers & Later Dictators

By Percy F. Martin, F.R.G.S.

Author of "El Salvador," etc.

WITH a superficial area of 48,290 square miles Guatemala is among the most mountainous of the Central American States, its highest ranges reaching to 7,000 feet above sea-level. Among its bristling array of volcanoes, *Fuég*o (fire), with a disastrous record of eruptions, stands 12,577 feet, while the neighbouring crater, *Agua* (water), destroyed the earliest Spanish capital of Guatemala (1541), and contributed again in several subsequent eruptions (1863, 1874, and 1917) to demolish the capital.

The climate of Guatemala differs little from that of the neighbouring States, being almost fully tropical; which is equivalent to saying that it is warm and generally healthy except on the coast, where it is malarial. There are, however, temperate and cool zones, while in the uplands snow occasionally falls. As its Indian name signifies—"a land covered with trees"—Guatemala is thickly wooded, possessing a rich flora and fauna. Much of the country's natural wealth exists in its as yet untouched forests, abounding in mahogany, estimated to cover an area of 1,300,000 acres. A belt of country extending from the coast-range of mountains on the western frontier, near the Pacific, across the Sierra Madre to the coast-range of the Caribbean slope, comprises a highly-mineralised territory which might, one day, yield valuable treasure in metals.

When, in 1522, Pedro de Alvarado, the Spanish adventurer and lieutenant of Hernando Cortés, at the age of twenty-seven, landed in Guatemala, he had already had some experience of dealing with the natives of Yucután (Mexico), whom he had massacred or cruelly enslaved. Thus he was quite ready to deal with the equally fierce and untractable Guatemalans, especially as he had been provided by his chief with an ample

force. Merciless severity finally subdued opposition, and Spanish administration, introduced with little further difficulty, was forcibly maintained for nearly three hundred years. In 1821 the general revolt of the Spanish dominions against the Crown, then worn by Ferdinand VII., freed Guatemala, among other Latin-American Crown Colonies, from its long-endured servitude.

What is now known as "Guatemala" forms but a very small part of the original colony bearing that name, which, under the Spanish dominion, stretched over nearly two-thirds of South America. Upon breaking loose from Spain, Guatemala formed one of the Central American countries, then joined in a Federal Union; but this combination did not last very long. Breaking up in 1827 into independent Republics, Guatemala, like its neighbours, chose its own executive: the earliest proved members of a long line of tyrants or dictators—sometimes both—who succeeded in keeping the country in a state of continual war, both internecine and with its neighbours. The first constitution (1822) was discarded, being replaced by a second in 1845, and by a third in 1851, while amendments and alterations to the adopted enactment have since taken place at various periods (1885, 1887, and 1889).

The President whose rule endured the longest was Rafael Carrera. Elected in 1840, he succeeded in forcibly maintaining his position as life executive, dictator, ruling until 1865, just a few years longer than Estrada Cabrera, of whom more later. The next significant administration was brought about by the triumph of the Liberal Party (which had played a very active rôle in Guatemalan political history) and the expulsion of the Jesuits from the country. Successive presidents, notably General Justo Rufino Barrios,



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followed in the same direction, the Church being disestablished during his period of office (1873-85), which ended only with his death on the battlefield.

A veritable stormy petrel, Barrios endeavoured unsuccessfully to bring about a combination of the five Central American States of which he was to be supreme head; and, in order to convert others to his way of thinking, he invaded Salvador but was compelled to defend his own frontiers against Nicaragua and Costa Rica. He was succeeded in 1886 by General Manuel Barillas, who established much-desired peace between the conflicting States. His successor, General José María Reina Barrios, elected in 1892 and again in 1897, was assassinated February 8, 1898, and Manuel Estrada Cabrera was elected (September 9) Acting-President.

Peaceful Penetration by Germany

At this time German influence commenced to make itself felt in Guatemala, as it had already done in Nicaragua and Salvador. A large number of agricultural and banking concessions fell into Teutonic hands, and prospered apace. A certain Herr Kilhauer was granted a concession to establish an agricultural bank which proved the forerunner of a number of other affiliated monetary and mortgage institutions. Some exist under different names to-day.

During the war in 1906 between Guatemala and Salvador, the troops of the former State were charged with crimes similar to those alleged by the Allies against certain German and Austrian officers during the Great War—that is with having killed their Honduran prisoners as soon as they were captured. All the Central American States subscribed—as did Germany—to the Hague Convention of 1899, so that this barbarous act created intense hostility and evoked speedy reprisals. Later on in the same year (July 20), the three States of Honduras, Guatemala, and Salvador signed the six articles of what is known as the "Marblehead" Pact (arranged on board the United States warship of that name).

Successive Plots and Counter Plots

Fresh internal discontent then commenced to assert itself; the stern rule of Provisional-President Estrada Cabrera created a number of enemies among the landed classes, and the flight of a number of influential political opponents to the safe refuge afforded in the United States and Mexico enabled them to maintain a vigorous crusade against the authority of the Executive. Plots were hatched and guided by prominent Guatemalans such as Dr. France, General M. S. Barillas,

Emilio de León, J. Ramón Calena, etc., and the Cabrera régime found itself assailed in many different directions.

In August, 1907, there was a serious attempt to assassinate the President by means of a mine, laid in the street (no more than 120 feet from the American Legation) along which the chief magistrate was accustomed to take his morning drive. Although Cabrera escaped, his Chief-of-Army, General Orellana, was wounded. Nineteen persons supposed to have been concerned in the plot, including members of some of the best families, were executed, notwithstanding strong personal appeals made to the President for clemency by the British Minister, Sir Lionel Carden, and other foreign diplomats.

A few months before, General Barillas, while in Mexico City, had been assassinated. Of this crime President Estrada Cabrera was declared to have been the instigator, just as, later on, he was suspected of having been the cause of the assassination of Manuel Enrique Araujo, President of Salvador (April, 1913), while two other Guatemalans, General José María Lima and Colonel Orofio Bone, were publicly accused of carrying out the deed. As a consequence, diplomatic relations between Mexico and Guatemala were severed, the usual petty indignities to each other's flags being perpetrated. An even greater danger threatened the poorer classes of the people, by reason of a serious famine, which the poverty of the Government could do little to alleviate. At the end of 1908, virulent smallpox also broke out, and soon assumed alarming proportions, the death-rate proving exceptionally heavy.

International Relations and Finance

The frequent quarrels between Guatemala, Honduras, Salvador, and Nicaragua again came to a head that year (1908), when the Central American Peace Court, sitting at Cartágo, Costa Rica, was established for the purpose of settling those and other disputes. The court was afterwards made permanent, the late Andrew Carnegie having contributed a sum of \$100,000 (£20,000) towards the provision of a suitable building, which, however, was subsequently destroyed by an earthquake.

In February, 1910, the boundary convention concluded between Guatemala and Honduras (March 1, 1895) was extended for a further period of two years, while on December 8, 1911, it was again prolonged until March 1, 1914.

Elected full Constitutional President for the first time, March, 1911, Estrada Cabrera (who in previous years had himself been an active revolutionary, working from New Orleans), in violation of the constitutional law, retained after

GUATEMALA: HISTORICAL SKETCH

his term had expired the executive chair year after year by organizing his own re-election. He ruled until March, 1920, when he was forcibly deposed, imprisoned, and succeeded, as Provisional President, by Carlos Herrera.

Notwithstanding the virtual reign of terror that had endured during Cabrera's long and oppressive rule, he undoubtedly effected much for the cause of education, up till then greatly neglected; he increased the number of schools in one year by 250, and their complement of pupils by 7,020.

In the summer of 1911 an attempt was made by an American financial coterie, known as the "American Mining and Development Syndicate" (headed by Mr. A. E. Spriggs), to obtain control of the entire economic resources of the Republic. This effort, encouraged by the Executive and a complacent Congress, would no doubt have succeeded but for the energetic protests of other countries, particularly the United States, whose Government strongly disapproved of the project, which *inter alia* comprised exclusive rights to all the waterways, railways, telegraphs, and telephones in Guatemala in return for the "promise" of ten per cent. of the profits earned.

In 1912 the British Government, after exemplary patience, decided to compel Guatemala to settle her long-standing indebtedness; thanks to the devoted services and unflinching tact of Sir Lionel E. G. Carden (H.B.M. Minister to Guatemala and other Central American States), an agreement was brought about, but nothing was actually paid. Guatemala's foreign indebtedness at this time (default had existed for over thirteen

years) amounted to £1,482,800, without arrears of unpaid interest.

In May, 1913, therefore, the British cruiser *Aeolus* was sent to Puerto Barrios (Guatemala) to support the British Minister in his efforts to obtain a definite preliminary payment upon the Guatemalan Four per Cent. External Debt. In the month of June a satisfactory agreement was entered into, and the first actual payment was made, while subsequent remittances from time to time have been unflinching received, sometimes before actually due. To-day, with accumulated interest, and allowing for the amount that has since been redeemed, the debt stands at £1,940,643.

Towards the end of December, 1917, Guatemala City was visited by a series of earthquake shocks which, continuing throughout January, 1918, caused a large number of deaths and serious damage to property, over 125,000 people being rendered homeless.

After the deposition, April 14, 1920, of President Cabrera, new elections took place (August), when Carlos Herrera, Provisional President of the Republic, was confirmed in the Executive Chair by a large majority of votes to serve for the customary term of four years. But in March, 1922, he was succeeded by General José María Orellana.

Guatemala, Salvador, and Honduras agreed, on September 15, 1921, to form a Central American Federation. By its constitution, Tegucigalpa was to be the capital, there were to be two legislative chambers, and the Federal Council was to be inaugurated on February 1, 1922. But Guatemala and Salvador withdrew.

GUATEMALA: FACTS AND FIGURES

The Country

In Central America, Guatemala lies south and east of Mexico, and is bounded south by the Pacific, east by British Honduras, the Gulf of Honduras, Salvador, and Honduras. Area about 48,290 square miles. Population estimated at 2,003,580, about 60 per cent. pure Indians.

Government and Constitution

Republic under constitution of 1879, modified 1885, 1887, 1889, 1903, by which legislative power is vested in National Assembly and Council of State. Members of the Assembly, one for every 20,000 inhabitants, are elected for four years under universal suffrage. Council of State consists of thirteen members elected by the Assembly or appointed by the President. President is elected for six years.

Defence

Military service compulsory between the ages of eighteen and fifty. Army when mobilised numbers about 85,500 officers and men; reserve, 40,500.

Commerce and Industries

Soil fertile. Chief crops are coffee and sugar. Rice, maize, bananas, beans, wheat, and potatoes

also grown. Important trade in mahogany, dye-woods, and gum; cattle breeding extensive; mining little developed. Total imports (cotton, foodstuffs, linen, hemp, jute, paper, corn, steel, leather) in 1920, £2,908,940; exports (coffee, rubber, timber, hides, bananas, sugar), £3,720,581.

Few good roads; railways about 400 miles; 4,500 miles of telegraph lines, and 416 miles of telephone lines. Metric system in force. Currency of paper, nickel, and copper; the dollar or peso of 100 centavos of nominal value of 4s.

Religion and Education

Education free and compulsory between the ages of six and fourteen. Government schools in 1920 numbered 1,334. University of Guatemala opened 1918. There are schools for arts and handicrafts and a national Conservatoire of music. Roman Catholicism prevalent, but there is complete religious toleration.

Chief Towns

Guatemala (capital—population before earthquake, December 1917—January 1918, 90,000), Quetzaltenango (28,940), Coban (30,770), Totonicapam (28,300).



ADVERTISEMENT AND DISPLAY ON THE HARBOUR FRONT AT PORT AU PRINCE

Utensils of every shape, sort, and size are here for sale grouped in crowded plenty round the dusky sidewalks. The clutter of cupboards, jars in the background have an air of antiquity, in their well-worn outlines, and were designed to hold precious quantities. The construction of all this pottery assemblage of household ware is simple and utilitarian, though it will be noticed that each requisition as has been attempted is varied in its execution. Shaded by her large-brimmed hat, she is a figure of the past, as well as her welcoming smile as by the soundness of her goods.

Haiti

I. Life in the First of the Negro Republics

By H. Hesketh Prichard

Author of "Where Black Rules White"

SINCE the American occupation there have been many changes in Haiti, but the character of the people remains the same.

Haitian life is grafted upon French life, and one of the aims of every real Haitian is to visit Paris. There can be no doubt, even while criticising in the friendliest spirit, that the Haitian negro is too French—he is apt to overdo it. This refers, of course, to the town-dweller. In the country districts the peasants are altogether superior and, besides, there are among them no professional or moneyed classes, such as lawyers and politicians; all work for their living, and gain it from the soil itself.

To say that the Haitian is greatly attached to his independence would be true, yet in all but name this independence is a thing of the past. There is always, and always has been, in Haiti a certain amount of rebellion, and since the American occupation certain individuals calling themselves "cacos" have taken to the hills and set authority at defiance. They have not been very successful and, according to the author of "Roving Through the West Indies," six thousand cacos have been got rid of, whereas the American casualties have numbered four. It is said that cacoism is now dying out, as, indeed, it must die out.

Honesty Bred by Responsibility

If we consider the character of the Haitian, we find the most curious inconsistencies. Let us take the case of the Government courier. He is simply a negro employed in some minor Government work, such as sweeping out the Post Office or carrying sacks of coffee to the Custom House. From time to time it is necessary, or was a few years ago, to send large sums of

money by the lonely forest track which lies between Jacmel and Port au Prince. This money was confided to the care of the courier, the small Government servant to whom I have referred. In private life this man may have had the most elementary ideas of honesty, but the moment the courier felt his responsibility he became a new man, and it is a fact that in all the years in which that lonely mountain road was used not once was there a theft by a courier of the money entrusted to him. This throws a peculiar and gracious light upon the Haitian character.

Autocratic General Officers

Again, let us consider the peasant of the interior of Haiti. Quite different from the town-dweller, the vociferous wharfside negro, this peasant is a man entirely reliable. In wandering through the interior of the country I have stopped at various villages, and have had to ask for shelter for the night. Never once would my hosts, however poor they might be, allow me to pay for my entertainment. On departing it was usual to make some present, but it had to be given as from man to man, and was considered in no way as a substitute for payment for the night's lodging.

Of course, in considering these rural districts one must realize that people living there dwelt in the ever-present shadow of punishment of the most violent kind. I remember once entering a village where there was a newly filled grave. A man had been shot that afternoon by the orders of the General de la Place et de la Commune. A cow had been stolen, and suspicion fell upon this unfortunate individual. Whether or not he was guilty I do not know—there seemed to be considerable

HAITI & ITS PEOPLE

doubt upon the point—but he had been shot, and an example made. One of the natives told me that for many months there would be no fear of stealing in that village.

The general of a village possessed, when I travelled in Haiti, the absolute right of life and death, although he was nominally subject to the President and Council in Port au Prince. Certainly, in any consideration of Haitian life one must not overlook these high-handed rural generals who for years have had so tremendous an influence upon the character of their countrymen. From

them sprang several Presidents. There was Johannis Merisier, a coal-black negro ruling in the Jacmel district, who afterwards made a bold and successful bid for power. This man could neither read nor write, but he succeeded in carrying on his business very well, for what one man wrote he called another man to read, and woe betide the writer who tried to play him a trick!

As to the personal life and character of these autocrats, they were much mixed up in politics, and most of them were polygamists, having two or three and sometimes more wives. They received



HAITIAN FOLK WHO FOSTER PRIMITIVE TENDENCIES

Of the total population of Haiti, the first of the negro republics, about ninety per cent. is black; the remainder consists chiefly of mulattoes, descendants of the former French settlers, and Europeans. If all accounts be true, the peasantry of the rural districts—despite more than a century of self-government—seem to show a deteriorating tendency, even in the point of veracity.

HAITI & ITS PEOPLE

very little pay, and that very irregularly. I believe £140 was the full pay of a general of division and honorary aide-de-camp to the President. This they never received, but their hands were heavy upon the people over whom they ruled, and the various villagers were put to work for them. Still, with all their faults, it was they and the people who groaned under their tyranny who made up the real character of rural Haiti.

In the towns things, as I have said, were different, for while the rural general was a man possessing real power, and was usually the only general in his district, each town possessed perhaps a couple of hundred generals, only a few of whom had any power at all. The rest possessed the rank and nothing more. It appears from an old consular report that at one time there were 6,500 generals in Haiti, 7,000 regimental officers, and 6,500 privates. This state of things is very typical of the country. The rank of general has been spread broadcast by the various Presidents. It is given as a reward for services rendered to the State; in fact, it is perfectly true to say that no Haitian who has not attained the rank of general has even begun to prosper in the Black Republic.

This is one of the strongest characteristics of the Haitian race. They love display, they love uniforms, they love gold lace. The Haitian politician, though often a general, is not invariably so. He may be a lawyer, but he is one of the few persons who dress their parts as politicians. Even in that torrid atmosphere he wears an enamelled straw hat, a frock coat, and black trousers, and his life is one very full of adventure.

A politician in Haiti in the days before the American occupation might go to bed a minister and wake up to find that bed surrounded by a number of troops, himself borne off to the dreadful prison, where he might spend the next year or two manacled to a wall, still in his incongruous garb of straw



RIVERSIDE LAUNDRY IN HAITI

The difficulties and discomforts of her task, the uncongenial stones on which she squats, and the somewhat limited capabilities of this method of cleaning clothes do not for a moment daunt the quiet determination of the laundress

hat and frock coat. In fact, visiting the prisons of Haiti I have seen several such, the frock coat and pink straw hat much the worse for wear, and the political prisoner at the end of his chain begging for the filthy food which was brought to the prison gates.

One thing certainly has an influence on Haitian life, and that is the excellent rum which is made in the country. In old days there used to be a little hotel in Port au Prince. This was the only hotel in the town. It was surrounded by windows with wooden slats, through



TOWN FOUNTAIN AT PORT AU PRINCE

It must surely be a pleasing thought that under the sun-baked cobbles of this tropical thoroughfare cool water finds its way from the cold depths of the earth to bubble and flow from the retreating fount. Languid ladies taking their siesta in the noonday heat must find this a restful spot as they gaze across their shaded balconies down into the silent street



LOOKING DOWN THE MAIN STREET IN A PORT OF HAITI

Port au Prince has witnessed some wild doings, though this scene seems peaceful enough, with few people about, scanty traffic, and a suggestion in the look of the place that one need not hurry here. Even on the side of these houses pirates of the Spanish Main and buccanniers from the Tortugas have come and straggled, fought and roared and drunk, and aged the dark-skinned Haitian girls



HOMELY SCENE IN THE CATHEDRAL SQUARE OF PORT AU PRINCE

Among the principal buildings of Port au Prince are the wooden palace, the cathedral, and the Senate House. On the open sunlit space before the cathedral much business is transacted, and the coloured cottons of the negro women, the bright fabrics with which the stalls are hung, and the many-hued wares impart a pleasing impression as of a mass of sunshine, colour, and movement.



RIOT OF CHATTER AND COMMERCE UNDER THE VERTICAL RAYS OF THE SUN IN PORT AU PRINCE

It may be lucky that Haiti is not confided by any other country in the world where hillians and valleys of vegetable produce are concerned. All tropical trees and plants appear in perfection, and even the vegetables and fruits of more temperate climes are successfully grown in the Haitian highlands. In these surroundings, where stately nature does more than her share, it is not surprising that the people, almost all pure-blooded negroes, should be imbued with indolence and ignorance.

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which innumerable boys used to try to steal like jackdaws. It was quite a common thing to be sitting near one of the windows and suddenly to have a black hand snatch at your plate. As early as half-past eight or nine in the morning it used to be thronged with politicians and generals seeking their morning appetiser, and usually they took not one appetiser but many. Then they went out into the hot sun and carried on various arguments, returning before lunch to the rum counter. There was a wonderful lot of spirits drunk in Haiti in those days.

Haitians are very touchy. I refer to the cult of the Voodoo or Vaudaux. There is no doubt that the country is riddled with this strange form of serpent worship, which has been brought from Africa by the Mondongo negroes. In my day, and quite recently, it was easy enough to see the sacrifice of the white cock, even in Port au Prince, the capital itself. In country districts you could see the sacrifice of the black goat.

How deep the roots of Voodoo strike into the Haitian life it is impossible to say, but once when I was watching a sacrifice of the white cock there were



PRINCIPAL STREET IN THE CAPITAL OF HAITI

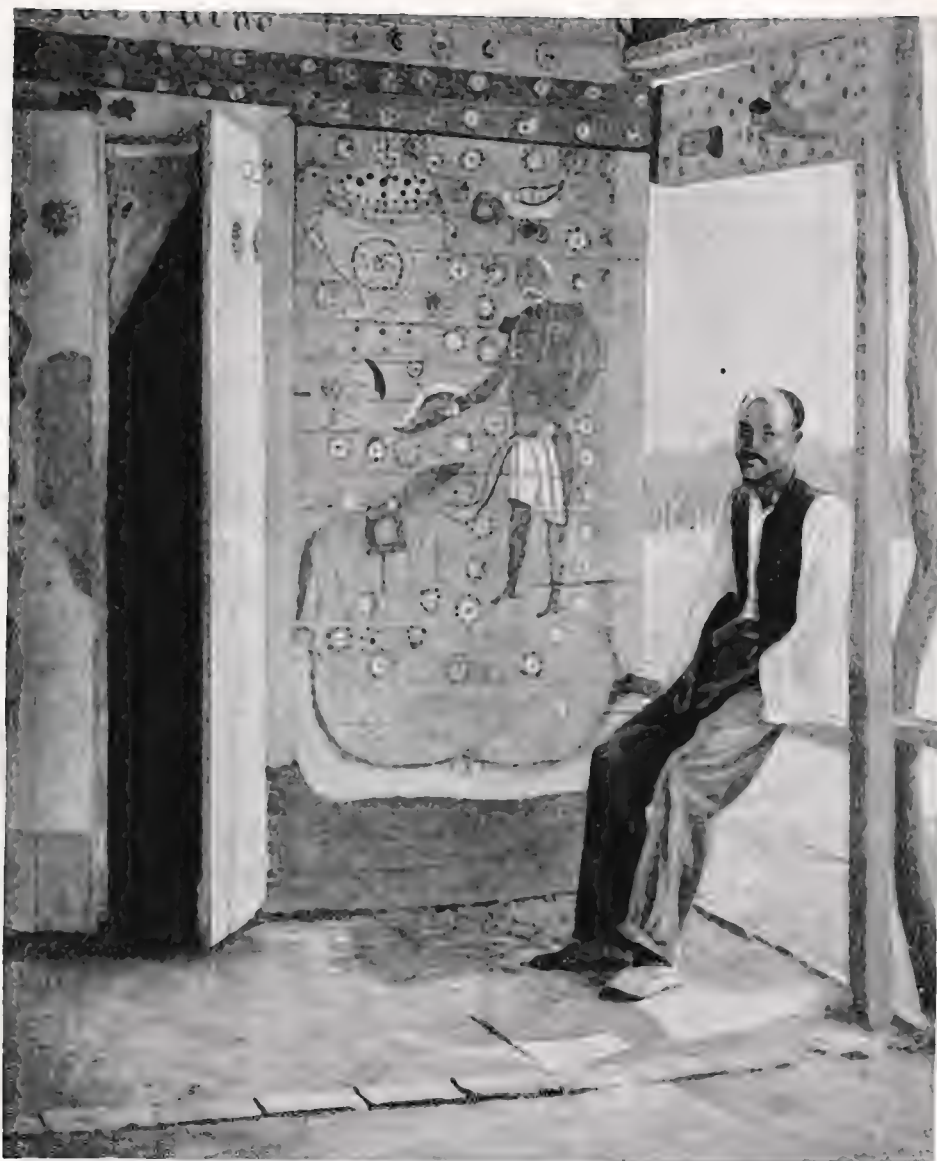
The Republic of Haiti has many ports open to foreign commerce, of which the principal is Port au Prince, the capital, finely situated in the south-eastern corner of the Gulf of Gonaïve. Although well laid out and containing some pretentious modern buildings and five miles of tramway, the town, which lies in a marshy region and is built largely of wood, is far from healthy

The great French novelist, Dumas, had some Haitian blood in his veins, and certainly the quality of imagination is strong in his fellow-countrymen. They are full of hope for the future. If you happen to mention, let us say, a particularly fine system of reservoirs by which some town you refer to is fed with water, they immediately say: "Yes, yes; we are to have that also!" And the curious part of it is that usually there is some truth in this. Haiti is full of plans, full of hopes in which the Haitians believe, and which they fully expect to see come to pass some day.

There is one subject on which I must comment, and it is one upon which all

five generals present in uniform, and one of them at least belonged to the powerful rural class.

Voodoo also has a growth which is terribly serious, and this is the habit which many of the blacks have of poisoning each other and the rare whites who live among them. All over the country there are Voodoo priests who are little but professional poisoners. Their system is beautifully simple. You have an enemy; you go to the Voodoo priest and demand a poison; you arrange that it is given to your enemy. It is probably not a poison which kills, but it makes him very ill, or possibly mad. The next move lies with the



ON THE THRESHOLD OF A VOODOO TEMPLE, HAITI ISLAND

A fearsome institution with fearsome observances, this Voodoo temple stands for all that is most savage in certain Haitian negroes who regard this superstitious worship as more congenial than their nominal Catholic faith. The Voodoo cult is current in several West Indian islands, and its sacred rites, performed by a priest and priestess, are based upon the worship of the green snake

poisoned man or his relatives. They know what has happened, and they seek out the papaloi who has given the drug—usually it is easy enough to discover him. With him it is a mere matter of business. He will sell an antidote for about the same sum for which he sold the original poison, and if the relatives of the poisoned man do

not buy that antidote, the victim will linger on or die, so almost invariably the antidote is bought.

Many a Voodoo priest makes a fair income at this business. Of course, besides the actual poison, there is a certain amount of camouflage, by which I mean that though the poison does the injury, the priest nearly always gives

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curious little balls of wool, or red rags, or some unsavoury mixture in a bottle, to be hung in the thatch of his victim's dwelling. The negroes show great fear of these outward signs of the hand of the Voodoo priest, many of them being willing to walk round great distances in order to avoid passing by spots where such uncanny things are said to have been placed.

Haiti, while it is savage, has at the town of Port au Prince a certain number

of newspapers, though most of them have had chequered careers, and have appeared under many different titles when, as often happens, they have been suppressed. They generally contain a single sheet of news, about the size of the London "Evening Standard." It is hard to believe that any of them has a circulation much in excess of one hundred copies, and how they succeed in paying their way will always be a mystery. It is a curious fact that the



LAUNDRY WORK AS A PENITENTIAL TASK FOR HAITIAN EVILDOERS
There is little suggestion of the courtyard of a jail in this scene, with the clean clothes and linen hanging on the lines and the women at the wheels of their mangles. Only the watchman in the turret at the angle of the yard beneath the tall palm tree, and the tall warrior, with a revolver at his hip, show that this is a house of detention for wrongdoers.

HAITI & ITS PEOPLE

best-known newspaper of twenty years ago was edited by the consul of the Republic of Liberia, the only other Black Republic in the world, who was then accredited to Haiti. No doubt the fact of his official position saved the enterprising editor from some of the difficulties under which his contemporaries worked. No newspaper which has not the benefit of a State subsidy can flourish in the Black Republic, and should any editor publish anything but very colourless views, he is at once dragged off to prison.

Haiti has always been a hot-blooded republic, and the number of revolutions is legion. Of the first seventeen of her Presidents, only one died in power, all the rest were assassinated, exiled, or sought safety in flight.

The Haitian dislikes the white man, and as you wander about the streets

you can always hear the word "blanc" hissed after you. But much as he dislikes the white man, he dislikes the yellow man more. No doubt many politicians have come to the front solely owing to their black skins. The best class of men therefore do not go into politics, which is left almost entirely to the ultra-negro element.

The Haitian law is founded upon the Code Napoléon, and a great deal could be written concerning justice as it is interpreted in Haiti. The judges are, of course, black, and can generally be bribed—indeed, I have never been in a country where bribery is so rife as in Haiti. Almost everybody is bribable, even the highest officials, and you could not get anything done unless you gave way to the universal custom.

In her wars with the Dominican Republic, which occupies the other half



PEACEFUL DEMOCRATS OF THE LAND "WHERE BLACK RULES WHITE"

Haiti has suffered continually from internal dissensions and quarrels, and the history of both Haiti and Santo Domingo is summed up in the words "a patchwork of revolutions." Sanguinary insurrections are now practically a thing of the past, but the black citizens are still jealously suspicious of the mulattoes, the aristocracy of the Republic, and the relations between them are not amicable

Photo, Publishers' Photo Service



SORTING COFFEE BEANS FOR EXPORT

The industrious figure with bright striped turban and loose, baggy garments, brown shanks and shoeless feet, is only one of many seated all around and diligently absorbed in their important task. For these natives are examining the beans spread before them lest damaged ones or foreign matter should be passed and so spoil the market value of the whole.

of the island, Haiti has invariably been beaten, and the Dominican frontier has been pushed ever forward. The country which was under the French the richest and the most fertile of the West Indies, has sunk back into forest. In the interior of Haiti you may wander through plantations long since ruined, where the coffee bean grows wild, and you may see the ruins of many a fine dwelling of some old French planter. The Haitian does not like grand houses, he is much happier sitting under a shelter of banana leaves than in the grand halls of the ruined castle of La Ferrière, which looks out over Cap Haitien in the north.

When I was travelling in Haiti there were still to be found in the out-of-the-way districts some of the jewels which were seized from the old French colonists. One day a negro offered me

a diamond brooch, for which he asked, if I remember rightly, fifty Haitian dollars, which was the equivalent of about £3. I was induced to buy it, and one or two other ornaments, and on my return to England was surprised to find them genuine, and worth considerably more than I gave for them. But the Syrian peddlars have now invaded Haiti, and there is no chance that they have left anything of this nature behind them. Throughout the whole of Haiti they wander with their packs and cheap ornaments. The first of them to come probably made a fortune.

The Haitian negroes enjoyed their freedom in Haiti for over one hundred years. They started with a made country, out of which they drove the French. They had therefore the benefit of a running civilization of the highest kind. But what has happened since?

HAITI & ITS PEOPLE



OFFICIALDOM IN UNIFORM

Haiti is remarkable for its uniforms, and here we have General Zephirin, Commander of the Commune of Hinche, in full regimentals

The country has been allowed to fall back into tangled forest, and not one-twentieth of its great natural wealth has been exploited. What the future

may hold for Haiti, who knows? But when all has been said that can be said against them the fact remains that they are a kindly people; to my stay among them I look back not without pleasure.

As I have said, they are very much attached to their independence. A phrase often used in the papers was, "In Haiti alone a man may show a black face without receiving upon it a buffet!" But I think the days of Haitian independence are over, and the



EX-PRESIDENT AS ADMIRAL

Antoine Simon, who fought through revolution to the Presidency of Haiti, only to be deposed in 1911 by the same dramatic force.



ARCHITECTURAL EYEBORE IN MEMORY OF A HAITIAN PRESIDENT

General Hippolyte, to whose memory this arch was raised, was the victorious leader in the civil war of 1859-60, his opponent being General Lullier. He became President in the latter year, and kept his office with an absolute authority till his death in 1860. The inscription beneath the clock and the words "Felix" and "Trenit" on either tower indicate the veneration felt for his name.

history of those hundred years and more when it is weighed in the balance will be found wanting.

The Haitian people have all the desire to do great things in this world for themselves and for their country, but they have not the necessary character to succeed in bringing their imaginations to the definite facts of life. Many

things are begun—few are finished. They seem to be cursed with the spirit of ineffectuality, and thereby destined to fall into the power of the white man. The treaty with the United States ratified in November, 1915, by the Haitian Congress, entailing a virtual protectorate by the former nation, suggests that this has come to pass already.



GUARDIANS OF THE PEACE FROM TWO COUNTRIES ENJOY THE "ROYAL DIVERSION"

Cock-fighting is still a very popular form of amusement in Haiti, though prohibited in many other parts of the world. Here two kinds of the dubbing breed are being exhibited by a couple of the American marines who help to enforce law and order in the Republic. The judge of the contest presides in his chair, ready to award the prize to one of the two birds. The other spectators are several of the Haitian police.

Haiti

II. Stormy History of the Black Republic

By Percy F. Martin, F.R.G.S.

Author of "Through Five Republics of South America," etc.

OCCUPYING the western part of the large island of Haiti, or San Domingo, one of the four islands of the Greater Antilles, lying in the Caribbean Sea between Cuba and Porto Rico, the Republic of Haiti, since 1915-16 virtually an American Protectorate, has nearly twice the population, although little more than one-half the area, of its eastern neighbour, the Dominican Republic.

The name Haiti, meaning mountainous, was given to the island by its original inhabitants, the Caribs. It was altered in the fifteenth century, by Columbus, to *Hispañola*, or *Hispaniola*, later to Saint Domingue, and then Santo Domingo, after the chief port; but the old name was revived early in the nineteenth century, and is now generally applied to the western, and that of Santo Domingo to the eastern, section of the island.

The physical characteristics of both States are the same, but the climate of Haiti, if anything, is more tropical, owing to the preponderance of lowlands. In Santo Domingo the mountainous country favours a better temperature.

Probably Haiti, of all the Latin-American Republics, has had the most stormy career. For close upon one hundred years this State has proved a cause of anxiety, not alone to its immediate neighbour, but to the adjacent American continent. When discovered by Columbus in 1492, the island was divided into five States, or *Cacicats*, continually warring with one another. The Spaniards put an end to this state of affairs by slaughtering one-half of the population, replacing them by negroes from Africa, and enslaving the other half. Until 1630 the conquerors enjoyed possession undisturbed; but in that year French buccaneers and free-booters, descending upon the island, practically

secured the country, which they named Saint Domingue.

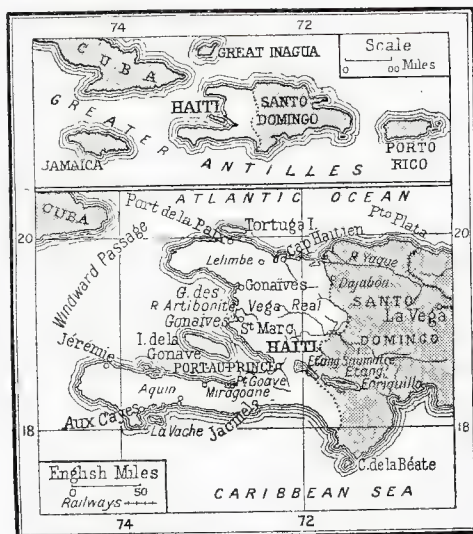
Upon the outbreak of the French Revolution (1789), the population, now become multi-coloured by reason of interbreeding between the original Indians, negroes, Spanish, and French, revolted. The National Assembly in Paris granted them independent rights, which caused friction between the people and the *colons* (French landlords). They called the English to their aid, and the latter at the end of 1793 took possession of part of the island. There were then English, French, and Spanish settlements; but a fresh outbreak of the emancipated people, led by Toussaint l'Ouverture, himself a slave, brought about the expulsion of both Spaniards and English; the French remained in possession.

The National Government in France appointed l'Ouverture governor of the island, but he was deposed by Napoleon I. In 1801 General Leclerc, appointed governor, arrested l'Ouverture, and sent him in custody to France, where he died in prison. Again the people rose, and the French were finally expelled from the island. The Haitians proclaimed their independence on January 1, 1804, when slavery was abolished for the first time in this part of the world. In 1822 the Spanish part of the island came under

the administration of Haiti, but in 1844 separation took place, and the Spaniards established an independent government, known to-day as Santo Domingo, or the Dominican Republic.

Since then Haiti has known hardly one year's political peace; one President, Hippolite, only has served a full term, others having either fled or else been murdered.

During the administrations of Lecomte, Tan-crède Auguste, and Michel Oreste,



THE REPUBLIC OF HAITI



NATIVE TRADERS AT PORT AU PRINCE

Though they take their shopping as seriously as other folk, these Haitians convey an impression of unhurried progress as they pass from stall to stall, and there is ample leisure to stop and be included in the photograph. A saunter down the market has for them possibilities of gossip and meeting neighbours, and as every household is supplied by the tropic heat and surroundings

demands were made by European Powers for payment of the Republic's foreign debt; France and Germany were only deterred from taking forcible possession by threats of the Monroe Doctrine. With a view to the protection of American nationals, the United States landed troops in 1907.

Germany made efforts to take control of Haiti, but again Mr. Roosevelt, as in the case of Santo Domingo, intervened. In the following year President Nord Alexis was deposed and took refuge on board a French training-ship, General Légitime being his successor. United States cruisers took part in the proceedings, a dispatch-boat also being ordered to Haitian waters. In the same

year a revolution against General Légitime broke out, the minister, General Lecomte, and several other prominent officials participating. Légitime fled to London, July, 1911.

Foreign Legations made requests to their Governments for the dispatch of warships to Haiti, the cruiser *Bremen* arriving to protect German interests. The French Consul was seriously wounded. In August, General Cincinnatus Lecomte triumphed, became President, and the same month was recognized by the United States. Within a few days, however, Lecomte was burned to death in his palace, from an explosion in an adjacent powder-magazine, while at the same time

HAITI'S STORY

350 other people were killed. Vice-President Tancredi Auguste succeeded, but at once was confronted with a revolution headed by General Saint Just.

Auguste succeeded in maintaining his position until 1913, when he suddenly died, presumably from poison. Thereafter, Generals Oreste Zamor, Davilmar Théodore and Bordas struggled for supremacy, Théodore being killed in battle near the frontier. Meanwhile Germany, Great Britain, the United States, and France presented ultimatums relating to claims for damages. The British claim was for \$62,000 compensation, due to an Englishman whose saw-mill had been destroyed. The cruiser Suffolk, sent to Port au Prince, brought about a speedy settlement. The claims, however, occasioned further popular disturbances, which came to a head in January, 1915.

President Théodore's government was replaced by that of General Vilbrun Guillaume. In July following an infuriated mob removed Guillaume from the French Consulate (where he had sought refuge), and shot him in front of the building. As a result of the continuance of political disturbances, the United States took practical possession of the country (August, 1915), Mr. Lansing officially referring to Haiti as a "protectorate." In the following year a treaty was ratified with the country; by the terms of this Haiti gave up control of its finances and police, as well as its political independence. This treaty proved a serious blow to German influence, which until then had secured the greater share of the import and export trade of the country.

Oppressive administrative measures caused fresh dissatisfaction, the Americans finding it necessary to assert their authority by sheer brute force. Towards the end of 1920, outbreaks were threatened, certain acts of brutality being proved against American marines. So



THAT PICCANINNY SMILE

The laughter of the younger generation in Haiti is usually infectious, for the sunshine keeps them jolly. This young fellow is one big smile

serious were some allegations considered that the Secretary of State (Mr. Daniels) was compelled to order an official investigation. Brigadier-General Barnett, former Commandant of Marine Corps, admitted that "unlawful and indiscriminate killing of natives by American marines had occurred," and Lieutenant H. T. Exshaw, who was held officially responsible, was declared "insane." In May, 1921, three Haitian delegates arrived at Washington to present a memorial to President Harding accusing Americans of having perpetrated a long series of atrocities, and demanding their withdrawal from Haiti.

HAITI: FACTS AND FIGURES

The Country

Comprises western part of island of Haiti, West Indies. Western coastline greatly indented by Bay of Gonaïves, which lies between two mountainous peninsulas. Includes several islands, the chief of which are La Gonave, Tortuga, and La Vache. Rivers include the Artibonite, Grand Aise, and Trois Rivières. Principal ports, Port au Prince, Port de la Paix, Gonaïves, Jacmel, St. Marc, Cape Haitien, Jérémie, Aux Cayes, Miragoane. Area about 10,204 square miles; population about 2,500,000, mainly negroes.

Official language, French. Religion, Roman Catholicism. Armed constabulary of 110 officers and 2,688 N.C.O.'s and men, instituted 1916, with coastguard service attached. Reserve troops, 19,128 men.

Constitution

Republic under constitution of June 12, 1908. President elected for four years. Legislative

power vested in Chamber of Deputies chosen for two years by popular vote, one member for each 60,000 inhabitants; and Senate of fifteen members chosen for six years. U.S.A. protectorate established November, 1915.

Commerce and Industries

Chief products coffee, cocoa, cotton, tobacco, logwood, sugar. Industries mainly agricultural. Undeveloped mineral resources include gold, silver, copper, iron, antimony, tin, sulphur, coal, kaolin, nickel, gypsum, limestone, porphyry. Imports 1919-20, 27,398,411 dollars; exports 18,996,032 dollars. Nominal value of dollar 4s. About 64 miles of railway, telegraph lines 124 miles.

Chief Towns

Port au Prince, capital (population 120,000). Cap Haitien (15,000), Jacmel (20,000), Aux Cayes (15,000), Gonaïves (8,000), Port de la Paix (5,000).



MUSICIANS AND DANCING-GIRLS OF THE HAWAIIAN ISLANDS IN STRIPED AND STRIPED RAIMENT

The illustration of Hawaiian group, in the North Pacific, consists of eight individuals and several small islands. The illustration is said to be a reproduction of a Hawaiian group, in the North Pacific, consisting of eight individuals and several small islands. The illustration is said to be a reproduction of a Hawaiian group, in the North Pacific, consisting of eight individuals and several small islands.



HUNGARY: PEASANT COUPLE IN BRIDAL ARRAY

Farmstead of a poor man are many peasants attending Hungarian capitals, and especially day is the heart of the country if the plowshare wedding goes with its flowered and snowy headgear.

To last time 1940

Photo, A. W. Cutler



HUNGARY: PEASANT COUPLE IN BRIDAL ARRAY

Farmstead of a poor man are many peasants attending Hungarian capitals, and especially day is the heart of the country if the plowshare wedding goes with its flowered and snowy headgear.

To last time 1940

Photo, A. W. Cutler

Hawaii

I. Pleasure-Loving Islanders of the North Pacific

By Richard Curle

Author of "Into the East," "Wanderings: a Book of Travel and Reminiscence," etc.

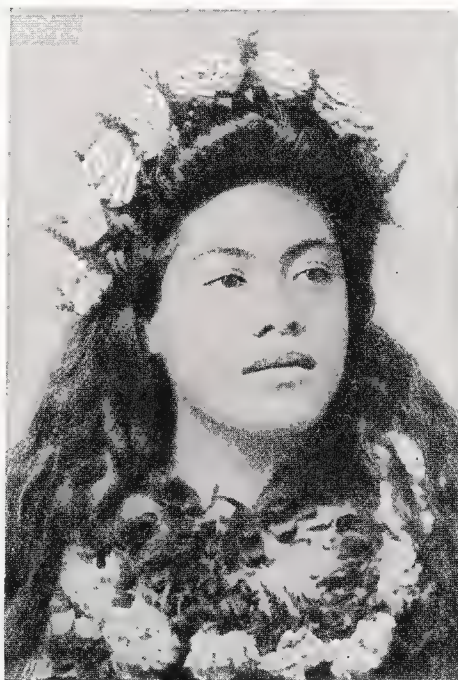
THE Hawaiian Islands, which now rank as a territory of the United States of America, are a chain of eight inhabited and several uninhabited islands lying just within the northern tropics of the Pacific Ocean. The inhabited islands stretch for a distance of 380 miles, but if the uninhabited islands, which have no value save for guano deposits and shark-fishing grounds, are included, that distance is increased by several hundred miles. Honolulu, the capital town, is about 2,100 miles from San Francisco.

The total area of the inhabited islands is 6,651 square miles, divided as follows: Hawaii, 4,210 square miles; Maui, 728; Oahu, 600; Kauai, 547; Molokai, 261; Lanai, 139; Niihau, 97; Kahoolawe, 69. The islands are all of volcanic origin and contain forty volcanic peaks. The greatest volcano — indeed, the greatest volcano in the world — is that of Mauna Loa (Great Mountain), in Hawaii, which is 13,760 feet high, with a base circumference of 75 miles. It erupted a dozen times between 1832 and 1907. Actually the highest peak in the islands is that of Mauna Kea (White Mountain), in

Hawaii, which reaches to 13,805 feet. The upper surface of the mountains, which is hidden in snow, is one huge mass of lava, and they contain great caves, caused by lava flows, whose crust formed quickly, 60 feet to 80 feet in height and sometimes several miles in length.

The pure-bred Hawaiians (often called Kanakas in the past), a race of almost copper-coloured people, with brown or black hair, which is straight or curly, and with very large eyes, are fast dying out. There were probably about 250,000 of them at the time of Captain Cook's discovery (the navigator's

own estimate was as high as 400,000), but the census of 1832 put the number at 130,000, the census of 1878 at 44,000, the census of 1900 at 30,000, and the census of 1920 at 23,700. The reasons for this decline are various. The Hawaiian mothers, up to recent times, took little care of their children, the islands have been ravaged by small-pox and measles, leprosy has claimed many victims since it was introduced from China in 1853, and drink and venereal diseases have also decimated the population. But it must be



FLOWER-WREATHED COQUETRY

Their love for flowers is the Hawaiians' most engaging characteristic. Every girl wreathes her pretty head with living blossoms and wears great ropes of them on neck and bosom

Photo, R. M. Clutterbuck

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PREPARATIONS FOR A GARGANTUAN BANQUET

Luaus are a favourite form of social entertainment among the Hawaiians—general feasts to which all the participants contribute some of the comestibles. Pigs roasted whole are a standing dish on these occasions, and a native chef and his assistant are here shown cooking one camp-wise on hot stones over a fire made in an earth oven. These luaus are usually gluttonous orgies

Photo, R. M. Clutterbuck

remembered that the natives have inter-married freely with Europeans and other races, and that while the Hawaiian death-rate is the largest in the islands, the part-Hawaiian birth-rate is also the largest. In 1878 there were only 3,420 part-Hawaiians, in 1920 there were 18,000. If the Hawaiian strain is to survive it will be in a mixed form. The total population of the islands is now about 260,000, of which Oahu with 124,000, Hawaii with 65,000, Maui with 36,000, and Kauai with 29,000, are by far the most populous. A strange conglomeration of races inhabits the islands, which have become, indeed, very cosmopolitan. Apart from the Hawaiians and part-Hawaiians, there are, among others, about 80,000 Japanese, 27,000 Portuguese, 23,000 Chinese, 21,000 Filipinos, 10,000 Americans, 5,500 Porto Ricans, and 2,500 Spaniards.

It is remarkable, considering this, how distinct the Hawaiians have kept their national customs, and how deeply they have impressed what one may call their national personality upon the

whole modern life of the group. They are a gay, thriftless, amiable, and pleasure-loving people, who blend very well with other races. The higher class Hawaiians have become Europeanised in many ways, especially in the matter of clothes and social usages, but even they are tenacious of their own heritage.

There is a natural streak of poetry in the Hawaiians, and this finds an outlet in their love of flowers—they have a passion for decorating themselves and their guests with leis or wreaths of flowers—and in their love of dancing and music. In fact, the hula, as the native dance-festival is called, is one of the chief national pleasures. Both sexes are passionately fond of riding and bathing. They play many games, throwing into the performance of them all the exuberance of their buoyant natures. Wrestling, surf-riding, spear-throwing, a kind of bowls played with stone disks, and hill-gliding are some of their principal delights. This last game calls for special comment. A smooth track, either of cobblestones or dry grass, is

HAWAII & THE HAWAIIANS

made down the side of a steep hill for a distance of perhaps half a mile, and the Hawaiians shoot down it face forward on a sledge set on hard-wood runners twelve to fourteen feet long, two to three inches deep, and placed some four inches apart. It is an exciting sport and rouses them to the utmost pitch of enthusiasm.

On all their games they gamble recklessly, both men and women being quite ready to wager everything they possess. This proclivity of theirs for gambling has caused much distress and is a national failing.

The Hawaiians of the poorer class are largely employed on sugar and other plantations. The native dwellings are constructed of wood, or are mere huts thatched on the sides and top with grass. Most of the cooking is done outside. Their favourite dish is poi, which is called "one finger" when thick, and "two finger" when thin. Poi is made from the taro root boiled till soft and then pounded up and mixed

with water, and allowed to ferment for a few days. They are also very fond of pork, raw or cooked fish, sweet potatoes, and fruits. In olden days one of their chief delicacies was a special breed of dog fed exclusively on poi. The natives still delight in luaus, or feasts, for which different people provide different things, and after which no participator is fit for any work for some days. The tables are spread with fern leaves, and such dishes as poi, fish wrapped in sweet ti leaves and cooked in underground ovens (or imus), pigs roasted whole, a thick flavouring paste made of pounded kukui nuts, yams, bread-fruit, etc., are consumed in vast quantities.

As for clothing, the women, who still do much of the work, wear the holoka, a loose garment with sleeves, reaching from the neck to the feet. On their heads they wear coloured handkerchiefs or straw hats. Long ago the general wear was bark cloth made from the paper-mulberry and dyed in various colours. The Hawaiian language is musically



KANAKAS POUNDING TARO ROOT FOR MAKING POI

What macaroni is to the Italian poi is to the Hawaiian, a favourite and a staple food. It is prepared by boiling until soft the large tuberous rootstock of the taro plant which is rich in starchy matters, pounding it, mixing it with water, and allowing it to ferment. It is called "two finger" or "one finger" according to whether it is made thick or thin



HAWAIIAN FAMILY GATHERED TOGETHER FOR DINNER

Their dwelling is a somewhat unsubstantial hut with walls and roof of thatch, and their domestic equipment, like their wardrobe, is scanty. But they are a well-favoured and contented family party who obviously enjoy and thrive upon their frugal fare of poi eaten as it is cooked, picnic fashion in the open air, and a kind of natural grace distinguishes both their manner and their manners

Photo, Underwood Press Service

soft and seems strangely suited to the psychology of the people. The Hawaiian character has, indeed, something child-like about it that is very charming. When work stops at four in the afternoon the Hawaiians begin to taste the full flavour of existence. They are a histrionic race, and this love of the dramatic finds vent in their liking to present tableaux from their legendary history. Life is to them a light-hearted affair, and the beauty of their islands and their climate is reflected in their attitude towards the world.

Very little is known authentically of the early history of the Hawaiian Islands before Captain Cook discovered them in 1778. He called them the Sandwich Islands, after John Montagu, fourth Earl of Sandwich, then First Lord of the Admiralty, and that is their alternative name to this day. Although Captain Cook was killed in Kealahou Bay, Hawaii, in the following year, his industry had already discovered much about the customs of the islanders. The old Hawaiians, who were true Polynesians and probably migrated to



HAWAIIAN MISS HORNER EATING HER FAVOURITE POI

Fingers were made before forks, and are still preferred to any other implement by the Hawaiians for the purpose of eating poi. The agreeable flavour of this national dish is indicated by the gratified smile of this lady who has just pulled out a mouthful from her generous helping, while its nutritive value is attested by the very ample proportions of her still youthful figure

Photo. E. M. Clifton



HAWAIIAN RIDER OF THE WAVES AND HIS SURF-BOARD

Hawaiians take to the water from infancy as naturally as young ducks, and throughout life are devoted to bathing and sporting in the sea. Surf-riding is a favorite pastime of natives of both sexes and all ages. Swimming out beyond the break of the waves they get on to their surf boards and balancing themselves with amazing skill are brought in on the rollers shouting and laughing.

Photo, E. M. Chamberlain



DIANA GOES RIDING IN DIVIDED SKIRTS

Conventional decorum could suggest no fairer compromise between breeches and riding-habit than is effected by this Hawaiian lady who, while riding astride conceals both legs within such flowing drapery. The wreaths around her own and her horse's neck are evidence of her native love of floral decoration, and she betrays truly feminine consciousness of the attractive picture she makes in the dappled light



WHERE GOOD DIGESTION WAITS ON APPETITE, AND HEALTH ON BOTH

Hospitality is comparatively inexpensive for the pleasure-loving Hawaiians since it is the custom for all the guests to contribute according to the banquet provided for the occasion. The food, of native origin, is spread on the ground and decorated with fern leaves, and the menu includes succulent quantities of fish, fully cooked in sweet oil, served with rice, and quantities of milk, yam, and breadfruit. After a feast, the guests are often entertained for weeks for several days by sweet oil, served with rice, and quantities of milk, yam, and breadfruit.

Paul, R. M. Clapperton



LONGSHOREMEN HAULING IN THEIR SEINE ON CORAL-SOUND HAWAII

Fish abound round the shores of the Hawaiian Islands, and besides being taken at sea are kept in artificial ponds in the coral bars. They include species remarkable for the brilliance of their coloring, and provide an important part of the food supply of the population. These fishermen well exhibit the latitude of custom in respect of men's dress in Hawaii, some of them wearing a costume of coat and trousers with collar and tie, while others are virtually naked.

Photo, E. M. Chatterley



ELDERLY DANCING MEN OF HAWAII IN CORRECT MAOULINE BALL COSTUME

Draped from waist to ankle in skirts of bark cloth and with frayed palm leaves twisted round their neck and draped into their girdle, these mature Hawaiians are participating in the hula dance, in which the men, like the women, of these seductive islands never tire. A theatrically appropriate backdrop for the evolutions of the dance is provided by the tropical forest and palm, with flowers, including every flower, filling the place with heady fragrance and dashing the eye with color.

Photo. E. M. Genderson

HAWAII & THE HAWAIIANS

Hawaii in the tenth century, were a pleasant and superior race as Captain Cook found them—his murder at their hands was almost in the nature of a deplorable accident—but their religion and taboos were attended with hideous cruelty.

Religion required human sacrifices, and the breaking of taboos, which were often trivial—for example, women were not allowed to eat bananas, coconuts, pork, turtle, and certain kinds of fish—was followed by death. But there were

chiefs, who were much superior in physique to the ordinary people, were divided into three classes. The first consisted of the royal family and its connexions, the second of the hereditary governors of islands and other such exalted officers, the third of village headmen, rulers of districts, and so on.

When Captain Cook arrived it seems that the islands were split up into three kingdoms—Hawaii, Oahu, and Maui. King Kamehameha of Hawaii (1736-1819) conquered the other two kingdoms



PRELIMINARY MOVEMENT OF A HAWAIIAN DANCE

The island of Hawaii offers a variety of colorful amusements, but none so whole-heartedly enjoyed as the dance. Dressed chiefly in flowers and foliage, with anklets, necklets, and wreaths of living sweet-smelling blossoms, the native women sway gracefully to and fro, their seductive dances being well in keeping with the enchantment of the idyllic surroundings

Photo. R. M. Clatterbuck

in Hawaii two cities of refuge, where murderers and taboo-breakers were safe, and to which old people and children used to retire during war-time. The Hawaiians believed in a second soul and in ghosts. They had four principal gods—besides many lesser ones—and those were: Kane, father of men and founder of the world; Kanaloa, his brother; Ku, the cruel one; and Lono, to whom the annual New Year games were dedicated.

The form of government was an absolute monarchy—it was death for a common man to stand even at the mention of the king's name—and the

and became king of the whole group. He made two Americans his advisers, encouraged foreign trade, grew rich, and consolidated his position. His son, Kamehameha II., was a friendly, mild-mannered man, but he had not the energy of his father, and he and his wife died from measles during a visit to England in 1825. It was during his reign, in 1820, that American missionaries started their work in the islands, and it is curious to note that in 1825 the Ten Commandments were acknowledged as the basis of Hawaiian law.

Kamehameha III. ruled from 1825 till 1854. A constitution was promulgated



"DANCING IS A TOUGHSTONE THAT TRUE BEAUTY TRIES"

Dancing, music, and flowers are the three things dearest to the heart of the Hawaiian, and all three are gratified in the hula or native dance. These girls are waiting to take their place in the dance. Their coronas, of grass and leaves and blossoms, displays their shapely limbs yet suggests nothing of immodesty, but rather the elusive beauty that belongs to water *nywaka* and dryads.

Photo, E. M. Campbell

in 1840 and the legislature met for the first time in 1845. A new constitution was promulgated in 1852. Kamehameha IV. ruled from 1854 till 1863, and his brother, Kamehameha V., from 1863 till 1872. A third constitution was promulgated in 1864. Lunalilo, a grandson of Kamehameha I., reigned from 1872 till 1874, and he was succeeded by Kalakana, who longed to enlarge his dignity and sought to obtain the primacy of the Pacific.

A queer sort of visionary, Walter M. Gibson, was his Prime Minister from 1882 till 1887, and the discontent of the islanders precipitated itself into a revolution during the latter year through the discovery that the king had accepted two bribes of \$75,000 and \$80,000 for the assignment of an opium licence. This revolution was successful:

the king signed a proper constitution and dismissed his unpopular minister. However, it was not long before he was again intriguing, and it was perhaps fortunate that he died in San Francisco, whither he had gone for his health, in 1891.

He was succeeded by his sister, Liliuokalani, who foolishly attempted to force another constitution on her people. The Americans stepped in to save the lives and property of American subjects, and a Republic was declared in January, 1895, over which Sanford P. Dole became President. He was the only President Hawaii ever had, for on Aug. 12, 1898, the islands were formally annexed to the United States. Since then peace has taken the place of turmoil, and it may safely be said that few more successful attempts at colonising have been achieved than the government of the Hawaiian Islands



"BEAUTY FAIR IN HER FLOWER"

The bounteous kind of handsomeness possessed by Hawaiian women generally is well exemplified in this native belle, together with the intelligence and the mildness of temper that make her people the most likeable of all the Polynesians

by the United States. The first sight of the Hawaiian Islands from the sea gives one no true idea of their deep appeal. There is something desolate in the view of these immense mountains descending sharp to the water's edge and tipped with snow or clouds. But inland there is enchanting and ever-changing beauty, and there are wonderful scents of stephanotis, ginger, and plumeria. The rocks are covered with creepers; flowering shrubs, such as hibiscus, abound; waterfalls are numerous; and view upon view opens out with majestic loveliness and exotic splendour.

Hawaii itself, although it has no town bigger than Hilo with its 10,000 inhabitants, is not only by far the largest of the islands, but by far the most attractive. It offers endless variety of scene and almost endless variety of climate. Its volcanoes are

HAWAII & THE HAWAIIANS

among the wonders of the world—the crater of Kilauea, for instance, has a circumference of eight miles—and when the lava is flowing there are sights, more especially in the dark, of inexpressible strangeness and beauty. The lava will spout up in fountains a thousand feet high and will flow in streams, sometimes a mile and a half wide, at a speed of ten miles an hour.

In Kapiolani Park, Honolulu possesses a fine open space of 125 acres, where flowering trees and palms may be seen to exquisite advantage.

The Hawaiian Islands possess practically no indigenous mammals, and they are also singularly free from snakes, but they have wonderful birds in their forests and wonderful fish around their shores and in their coral bays. The most



HAWAII UNDER THE PAINTED ORIEL OF THE WEST

Over the wind-ruffled water, for a moment lightened by the last rays of the sun, are advancing clouds bring with them the dusk of night, the lonely boatman plies his solitary paddle. The frail outrigger skims the surface to where, beyond the palm-fringed strand, lights gleam and wink from the windows. The last ideal father to coast, somewhere a broom girl softly laughs, and from the distance comes the throb and cry of a eukalele

These will spread out, gradually forming pools and lakes, over which gleams and spurts of fire play mysteriously in the night.

Honolulu, the capital town in Oahu, is an up-to-date city of 83,000 people, with electric tramways and modern buildings. It lies along the shore on a level strip of land about a mile broad and seven miles long, and extends back into five valleys amid hills that rise to nearly 4,000 feet. Private gardens line the streets and the houses have each their vine-clad verandas, called canais, which are almost more used for living in than the houses themselves.

famous birds are probably the mamo, now very rare and seldom found outside of Mauna Loa, and the iiwi, a song bird. It was from these two birds respectively that the royal cloaks of yellow feathers, tipped with scarlet feathers—of which examples may be seen in the British Museum—were made. Such coats are now of fabulous value. There are in the islands no fewer than three hundred varieties of land-snail and five hundred varieties of beetle, eighty per cent. of which last are unknown elsewhere. As for plants there are something like a thousand species, including seventy kinds of seaweed, which the natives use



BRINGING ASHORE THE HARVEST OF THE BLUE PACIFIC

The long roll of the ground swell aids the Hawaiian fisherman to beach his well-laden outrigger. The waves that can sweep and tower and crash like charging cavalry upon these sun-lit sands are here but gentle helpmates to these swarthy toilers of the sea with their bronze skins agleam with the wet. Soon the shore will bear glinting heaps of silver fish, and the catcher will get his due



TWO DUSKY SIRENS OF THE HONOLULU SHORE

Steel guitars with six wires and smaller four-stringed eukaleles are the best known of Hawaiian musical instruments. The photograph shows a form of duet with the first. One player plucks out the melody while the other, holding her instrument across her knees and pressing down the wires with a steel bar, thrums an accompaniment. A plectrum will be noticed on the thumb of the accompanist

Photo. E. M. Tilton



FAMILY HAPPINESS SHELTERED IN HOUSES THAT LOOK LIKE HAYSTACKS

Grass huts like this are riddled to shreds by the Moslem fanatics, and are now found only in out-of-the-way places. Poor though these houses are there is little whisper about them, for all the cooling is done outside, so that no fireplace is needed indoors, and all the meals are taken in the open air. Then the hut is virtually only the family lavatory, sufficiently ventilated by the doors open near at one end

Photo. by M. F. H. H. H.

HAWAII & THE HAWAIIANS

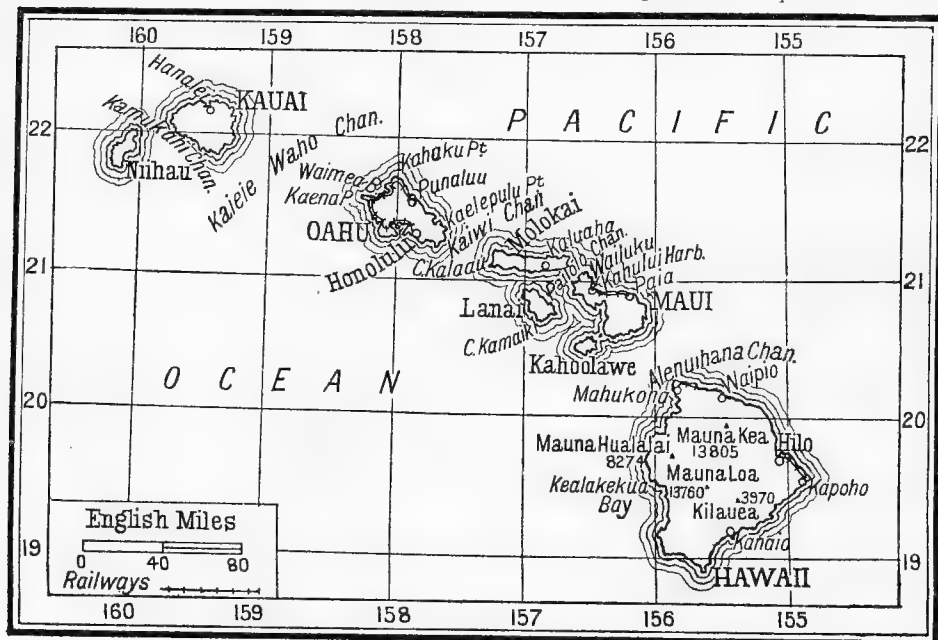
as a relish. The forests contain many varieties of trees. The islands are not rich in minerals, though they contain deposits of pumice, sulphur, gypsum, and alum, and it is from agriculture that they have grown prosperous. Certain crops do remarkably well, and, indeed, sugar, which is the main crop (it was first planted there in 1835), yields from thirty to forty tons an acre, which is a world's record. Coffee, tobacco, rice, and sisal of fine quality are also grown, and bananas are even reared amid the lava of the hill-sides. Pineapple cultivation and the canning of pines have made great progress. The tins for the canning are made locally, and one factory is in a position to turn out 100,000 tins in an hour.

Under the monarchy a complicated system of land tenure prevailed throughout the islands, but this has been simplified and brought more into line with modern requirements. There are 1,850,000 acres of private lands, 876,000 acres of Crown lands, and 830,000 acres of Government lands. The islands have been made accessible by many fine roads, and in the four principal ones there are, besides, 350

miles of railway. There are also 650 miles of sugar plantation railway.

The Hawaiian islanders are outwardly, at least, the most adaptive of people, and it is that, added to their natural intelligence and mildness, which has enabled them to accept civilization with so good a grace. They are a tolerant people, and so long as they are permitted to enjoy their island-life without undue interference they are, perhaps, rather indifferent about abstract ideas on liberty. This they own quite sufficiently in fact not to bother endlessly about it in theory.

They are a finely built race—many of the women in particular are handsome in a large, bounteous sort of way—and their zest for life is keen. They belong to the happy races of the earth, and existence has been made easy for them through the natural richness of the soil and the sea. If, as a body, they have neither the intelligence nor the vigour of the Maoris, a people of Polynesian stock in New Zealand, they are nevertheless far ahead of most Polynesians. Indeed, if we regard life mainly as an experiment in enjoyment, the Hawaiians must be ranked among the most favoured peoples on this planet.



THE UNITED STATES TERRITORY OF HAWAII



WITH HANDS UPRaised IN PRAYER THE CONGREGATION FACE THE HOLY KAABA IN MECCA'S MOSQUE. Ritual is developed to the highest point of elaboration in the Mohammedan religion, and every attitude and every gesture is strictly prescribed. This is almost equally true of social observances in daily life, and the fact explains the enormous difficulties that beset the non-Moslem who would seek to penetrate into Mecca and Medina and yet not within the great Mosque. Defection would entail instant death, for honor and reward await any Moslem who discovers an infidel within the Holy Places.

Hejaz

I. Life in the Holy Places of Islam

By Edmund Candler

Author of "The Mantle of the East"

THE Arabs speak of their country as El Jezireh, or "the Island," a word that also denotes a peninsula. As a matter of fact, Arabia is in everything, save in the strict geographic sense of the word, an island, for the northern deserts cut it off from commerce with the outside world. It is a country difficult of access to the stranger on all sides, by reason of its inhospitable approaches. Large areas are unmapped and unexplored. The southern desert, the Ruba el khali, as the Arabs call it, or "Abode of Emptiness," interposes such a barrier of uncompromising sterility between the coast and the interior that there is no record of it ever having been traversed by man. Broadly speaking, the whole of Arabia is almost rainless and niggard of vegetation, and contains no perennial streams, only the wadis (valleys, gulleys or ravines) fertilised by intermittent torrents and dry for the greater part of the year.

A Vast "Abode of Emptiness"

The desert is generally hilly or undulating. A journey across the peninsula will take one over gravelly plains, wide stretches of deep sand forced by wind pressure into high billows and hummocks that loom like mountains in the mirage; soft dune country, and patches of hard fissured lava or scoriae overlaying mountains and plain. The rare oases of Central Arabia are found in the wadi basins where there is ground water, or in land which receives a precarious drainage from mountain chains. Oman in the east and Yemen in the south, which receive a certain precipitation from the monsoon, alone have sufficient periodic rains, while in the "Empty Abode" the rainfall does not amount to more than an inch in five years. An image

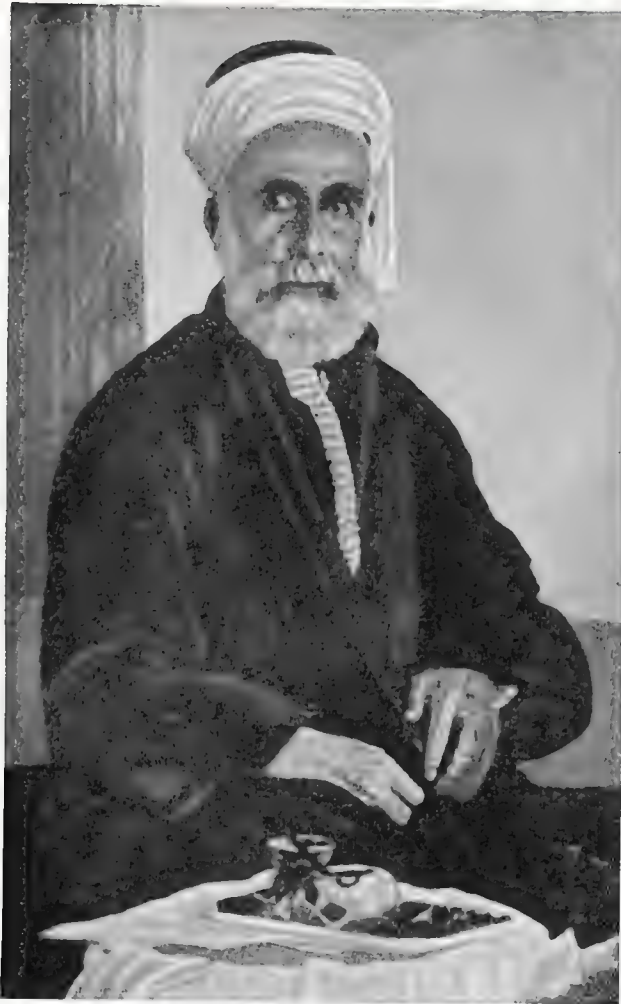
of the desolation of the peninsula may be conveyed statistically in the statement that it is a country of a million and a half square miles, which only contains five inland settlements important enough to fall within the category of towns.

Mysterious Mecca's Infinite Lure

Mecca and Medina, the Holy Cities of Islam, Sanaa, the headquarters of the Imam of Yemen, and Hail and Riadh, the capitals of Ibn Raschid and Ibn Saad, the kings of northern and southern Nejd, these are cities of romance which most travellers have dreamed of entering, but in which few have set foot. The physical barriers to a journey in Arabia are considerable, yet they are small beside the social, religious, and political exclusiveness of the town-bred Arab and the Beduin's cult of brigandage and assassination. Mecca and Medina are fanatically guarded, yet they have been penetrated by more Europeans than Sanaa, Riadh and Hail, though the command of the Prophet that no unbeliever should set foot in the sacred territory has been interpreted by his followers in its strictest and most literal sense. Mecca, to employ the Mahomedan word, is "haram," a term which first implies "unlawfulness," and then in the natural sequence of associations "sanctuary." To visit it at least once in a lifetime is the sacred obligation of every Moslem; for the Kafir, or infidel, to be detected within the precincts means death at the hands of the faithful.

Thus Mecca has become the pivot and focus of Islam. The city prescribes the physical and spiritual orientation of every Moslem. Millions of heads are bowed towards it at the hour of prayer. The dead are buried with their feet towards the Holy City, ready to

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HUSSEIN, FIRST KING OF HEJAZ

Of Arabian princely blood, Grand Sherif of Mecca and hereditary custodian of the Holy Cities of Mecca and Medina, Hussein Ibn Ali proclaimed the independence of Hejaz and assumed the title of king in 1916

spring up facing the Prophet at the first note of the trump of doom. It has lent such an inflection of body and spirit to the faithful that we in the West, in conceiving a pilgrimage, borrow from it our metonymic headlines and speak, quite reverently, of the Mecca of golfers, or gourmets or gamblers, though we never speak of the Jerusalem, the Benares, or the Budh Gaya of folk who are drawn irresistibly by any magnet. The influence of Mecca in the mere physical orientation of humanity is second only to the Pole Star.

So to the European Mecca has become the supreme adventure of travel. To the fascination of the desert is added the greater fascination of the perilous transgression of bounds. The Arab proverb, "Voyaging is Victory," is often quoted by pilgrims on the road. To the unbeliever who accompanies them at the risk of his life the saying is more than a pious commonplace. For in the company of the faithful he must keep a vigilant watch on himself. Any lapse of ritual, whether in social or religious observance, as in drinking a glass of water, in greeting a wayfarer or in gesture or attitude during prayer, would be certain to arouse suspicion. Islam is as much a freemasonry as a religion, and the prescribed ceremonial of the daily routine is not easy to acquire. There are certain distinctive habits, formalities, and peculiarities of dress by which Moslems know one another. Then there is always the danger of being recognized by pilgrims who may have known one at other times and in other

scenes. The Moslem who discovers the infidel in the Holy Places merits honour and reward, whereas one detected in conniving at the sacrilege would be likely to receive short shrift.

To few Europeans has it fallen to be carried along with the tide of humanity that is borne every year in the annual pilgrimage to Mecca. There is no record of a professed unbeliever who has entered the city, and it is quite certain that if any have entered none has returned. To the European who is not a Mahomedan two ways only are open :

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he must profess Islam or go disguised. The first way is easy, but there is little glamour in it, and none of the challenge, the demand for courage and resourcefulness which lends the adventure its appeal. The pilgrim would find himself a despised renegade, allowed to move among the faithful on sufferance, spied upon, the object of suspicion and contempt.

To travel in disguise as a Moslem and take the extreme risk—assassination in the case of exposure—is the adventurous course. Not more than a dozen Europeans, apart from born Moslems or apostates, have been known to reach Mecca during the last hundred years, of whom four were Englishmen. Of these only Sir Richard Burton and Major A. J. B. Wavell have left any record of their experiences. Burton's "Pilgrimage to Meccah and Medinah" is the classic of travel in the Hejaz. Wavell's modest narrative "A Modern Pilgrim in Mecca" records an equally daring

journey. It is a tale carelessly told, as publication was an afterthought. Nevertheless, it glows with colour and human interest. Burton travelled alone, Wavell with two Moslem confederates, a Mombasa Swahili and a Europeanised Arab of Aleppo domiciled in Berlin. The Hejaz is the most dangerous and difficult point by which a European can enter Arabia. The system of espionage is an effective barrier to all who have not learnt to impersonate an Oriental on an Oriental stage. The Asiatic is inquisitive, and one must avoid the risk of meeting pilgrims from the country to which one is supposed to belong. It is best to appear as a vagabond. In Egypt, Burton chose the part of a wandering Dervish, a character assumed by Moslems of all ranks, ages, and creeds, and, what is more, one to which much remissness in ceremony and politeness is forgiven. But before leaving for the Hejaz he abandoned the Dervish's



VENDERS OF HOLY WATER FROM HAGAR'S WELL

Mahomedan tradition says that it was at the well Zem-Zem that Hagar drew water for Ishmael, and that later the well was covered up and only rediscovered by Mahomet's grandfather. Now enclosed in a vaulted building within the Mosque at Mecca, its tepid waters are credited with healing powers.

They are also supposed to choke Christians, while washing away the sins of true believers



MECCA'S GREAT MOSQUE, THE HOLIEST SPOT ON EARTH IN MOSLEM EYES

The famous Mosque at Mecca is a great rectangular space, open to the sky and surrounded with colonnades. In the center stands the cube-shaped structure known as the Kaaba, covered with the assembly removed slabs, or articles of black silk brocade with a broad compass of extracts from the Quran embroidered in gold around it. Adjoining the Kaaba is the enclosed well of Zam-Zam. The pilgrims walk or run round the Kaaba seven times, ending prayers, and, at the end of each



PILGRIMS PERFORMING THE WUKUF: "STANDING ON" MOUNT ARAFAT TO LISTEN TO THE ADDRESS

On the eighth, ninth, and tenth days of the Hajj the pilgrims pay the ceremonial visit to Mount Arafat which stands for them the title of Hauli or Hauli. Here on the ninth day they stand on Hauli, and followed by baggage animals, the white-robed host, often numbering half a million, streams to the Mount of Mercy. "Here on the ninth day they stand," after which they ceremonially "atone the devil" — perform the Wukuf — "stand," listen to a sermon, and pray all sunset, retaining on the following day for another "stand," after which Mahomet destroyed



PIOUS MOSLEMS GATHERED AT THE "DURBAR OF GOD"

Irresistibly impressive is the spectacle of the vast congregations that assemble for worship in the Mosque at Mecca. Clothed in white Sarais, they face the Kaaba in the center of the Mosque, and led by an Imam, kneel and pray in prayer, kneel and rise with him, and with one impulse bow to the ground, every noon period to the sacred flag that paves the courtyard.

gown, though not the character of vagrant. Wavell, who described himself as one Ali bin Muhammad, a subject of Zanzibar, ran greater risk of detection in adopting for his country a district in which he was known. More than once he felt he was on the point of being unmasked. He describes how at Mina three Mombasa Swahilis, who he believed would have denounced him, looked straight into his tent, but were blinded by the morning sun falling directly on their eyes, and so passed on without

suspicion. No rehearsing of one's part is a safeguard against accidents like these. The traveller may be a born actor and a competent Orientalist, but to be at home in the character he has adopted he must know how to mix freely with Moslems, to attend ceremonies in and out of the mosque, to accept and return hospitality and salutations, to finger his rosary and adjust his dress without making mistakes. One cannot learn to pass inconspicuously among Moslems without

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making Moslem acquaintances and friends, and this means, however disciplined or observant or vigilant one may be, that there is always the danger of discovery through recognition. Both Burton and Wavell changed their identity on the road, but with embarrassing consequences that pursued them throughout the journey. "Bazaar rumours," as Burton observed, "fly quicker and hit harder than newspaper paragraphs."

The perils of the spurious Hadj are probably greater to-day than ever they were. A new danger has arisen since Burton's time through the system of attaching special guides to pilgrims of different nationalities. These "muto-wifs," as they are called, regard travellers from their own particular provinces as their prey, study their dialects and idiosyncracies, and know a great deal too much about their pedigrees, antecedents and connexions. Like all



WOMEN OF HEJAZ KNEADING DOUGH FOR BREAD

They seem amused by the photographer's interest in their occupation—woman's work from immemorial times, and so dignified by importance and association that it has given the very word "lady" to the English language. The bread these women are making is unleavened; a simple mixture of coarsely-ground grain moistened with water and kneaded by hand and baked in a crude oven



SECULAR POWER DISPLAYED IN MECCA KEEPS IN CHECK EFFULSIONS OF RELIGIOUS ZEAL

Unlike the Koran contains precise regulations as to the conduct of pilgrims, and the Meccan chiefs have provided for a suspension of tribal feuds during the three months of pilgrimage, as well as for the perpetual toleration of Meccah within their own precincts, the latter of so vast a number of religious pilgrims inevitably puts a heavy responsibility on those in charge of law and order in the holy city. Demonstration of force often prevents riotousness for its own sake, and besides of the Arab army in the streets of Mecca are a constant feature of the annual spectacle.

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exploiters of pilgrims, they are singularly adhesive and difficult to shake off. Yet to go the round of the Holy Places in their company means encountering the very folk it is most essential to avoid.

The modern European pilgrim to Mecca or Medina would do well to hit on some stratagem to dissociate himself from the "mutowifs." The safest plan, perhaps, would be to discover a place of derivation which one shared with no one else. The Arabs and Turks are so abysmally ignorant of geography that a pilgrim might invent a language and country for himself, and gain admission to Mecca as the subject of a kingdom that did not exist. The language difficulty, as a matter of fact, is not so great as is generally supposed. It is the least of the obstacles to be overcome. Owing to the multitudinous dialects of Arabic, and the number of communities scattered all over Asia and Africa, who call themselves Arabs, but have no claim to the title, peculiarities in accent excite little attention. The Hadj is cosmopolitan in its confusion of tongues.

By Train or Caravan to Mecca

Mecca and Medina lie in the province of the Hejaz, that narrow strip of territory in the west of Arabia bordering the Red Sea. In Turkish maps it is painted green, the Prophet's colour, though why green should be the symbolic hue of the brown and tawny wildernesses that make up nine-tenths of the territory of Islam it is difficult to say. The Hejaz is only less barren than the "Abode of Emptiness," for the monsoon current does not penetrate so far north as Jeddah. Mecca is a fire-pit. It is completely shut in by hills, and its bare and rocky background, which precludes any breeze, retains and reflects the heat all night. Rain only falls once or twice a year, and then in torrential downfalls, which sometimes flood the city to the depth of several feet and inundate the Mosque.

The Hejaz railway takes the bulk of the pilgrims now as far as the terminus at Medina, a journey of four days, though many of the pious and conservative

Moslems of the old school still march all the way under the Emir-el-Haj, the commander of the pilgrimage. The Egyptian caravan passes by Sinai and Midian to Yembu, and thence to Mecca or Medina. The Bagdad caravan leaves the Euphrates at Najaf or Samawah, and crosses the desert to the oasis of Hail, and thence to Medina. An alternative route is by Koweit on the Persian Gulf through Qasim. Wavell arrived at Medina by the Hejaz railway from Damascus, Burton by caravan from Yembu, whither he sailed in a pilgrim boat from Suez.

Medina and the Prophet's Tomb

Thus both travellers began the Hadj at Medina, which to the stranger is the more dangerous city of the two. During the pilgrimage season the risk of exposure is less in Mecca, where the crowd is so packed that anyone with a fair knowledge of Arabic and Moslem ceremonial stands a good chance of passing unnoticed. Less than a third of the pilgrims go on to Medina, as a visit to the Prophet's tomb, though meritorious, is not essential in the Hadj. The Medani, consequently, is more suspicious and inquisitive, the mutowifs of the city are more difficult to evade. Moreover, at Medina there would be less chance of escape after detection on account of the greater distance to the sea.

Outer Barbarians Who Live by Plunder

The Beduins of the Hejaz are notoriously the most predatory cutthroats in Arabia. They have little commerce with the towns, which are independent of them, and subsist almost exclusively on plunder; manual labour they consider degrading. The pilgrims have reason to hate and fear them, and to the town-bred Arab they are "outer barbarians." They hang on the skirts of caravans and pick off stragglers, sniping them at two or three hundred yards, and, when they make a hit, galloping in to plunder their victim. Even the short journey of 55 miles from Jeddah to Mecca is insecure in spite of the protecting blockhouses with their armed garrisons at frequent intervals



HOMEWARD BOUND FROM THE WELL

Though not beautiful, she has grace of figure developed by the Eastern custom of carrying water vessels upon her head, and not to be hidden by the sombre draperies that envelop her from head to foot

on the road. The train from Mecca to Medina is infested with thieves. The Hejazi Beduins are frankly plunderers, and murder is merely the preliminary to pillage. Of pure race, they have kept their blood unmixed for centuries and boast of their nobility, though they

display nothing of their ancestral qualities except greed of gain, revengefulness, pugnacity, and a frantic kind of bravery, displayed on rare occasions."

These Beduins are not good Mahomedans. Only in extremities are they known to pray. Nor is it religious fanaticism that makes them hostile to foreigners so much as fear of political penetration. Also the intrusion of the infidel in their forbidden Holy Places touches their pride. The first Beduin who caught sight of the Frank's hat, Burton remarked, would not deem himself a man if he did not drive a bullet through the wearer's head. They are always looking out for spies. To be seen sketching is to run the risk of assassination. They regard pen and paper with the greatest suspicion. Burton was nearly betrayed by a sextant. He used to cut up his sketches into squares, number them, and hide them in the tin canisters that carried his medicines.

Rarely does a Hadj return from the pilgrimage without some story of an encounter with the Beduins. The Turkish garrison, when the Hejaz was nominally a province of the Ottoman Empire, was never able to subdue the Arabs. When Burton

entered Medina, in 1853, the Yembu caravan with which he travelled was held up by the Beduins outside the city, and only permitted to proceed on condition that its escort of 200 horses retired to their barracks. His caravan was attacked again two marches before Mecca, and

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suffered many casualties. Wavell, fifty years later, entering Medina by the Hejaz railway, found the city in a state of siege; desultory fighting continued during the whole of his stay.

It is the lurking presence of the Beduins, the human fauna of the wilderness, haunting the rocks and wadis, and appearing as if by magic out of the arid level steppes to waylay the traveller, that lends Arabian travel its sense of danger and fascination. In solitary journeys the stimulus of the desert is even greater than with a caravan. It is with a feeling of awe and exhilaration that the traveller rides out of the last palm-fringed village into the illimitable desolation beyond. The sense of the desert is upon him, the embracing, soothing spirit of unconfinedness which breathes out of those boundless wastes, too real, too awful for monotony.

Folk living in green countries are apt to think of the desert as flat and featureless; in reality there is little sameness in it, and the monotony, such as it is, only stimulates the imagination with the sense of great distances overcome. Burton has noted in the desert how every slight modification of form or colour rivets observation. The senses are sharpened, and the perceptive faculties, prone to sleep over a confused shifting of scenery, act vigorously when excited by the capability of embracing each detail. And if there is any monotony in the scene it is dispelled by



ENIGMATIC WOMAN IMPENETRABLY VEILED

Amenities of life are few in the arid Hejaz and the discomforts many, even for the indigenous population. An occasional walk abroad can bring little in the way of recreation to the veiled women gliding along the torrid streets

the mirage. However colourless and flat the earth may be, there is always food for imagination in the air. Apart from the lurking Beduin, there is material in a day's journey in the desert for a thousand and one romances. A desert journey should be undertaken



DEVOUT PILGRIMS TO THE HOLY CITY ENCAMPED AT THE FOOT OF THE MOUNTAIN OF MESSY

Photography is very strictly prohibited in the Holy City, and infringement of this rule might involve grave penalties if discovered. Consequently, photographs of Mecca are exceptionally rare. This and the one on page above were taken by an Italian officer, and have not been published elsewhere. The scene shows the vastness of the city, and the one on page above shows the great numbers of pilgrims who are encamped at the foot of the mountain.

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in early winter or spring. In summer the heat is insupportable. Happily, the Hadj is an ordeal prescribed for the pious Moslem only once in a lifetime. The pilgrimage must be performed in the first ten days of the last month in the Moslem lunar year; thus he can choose his season in the revolving cycle, the dates of the successive pilgrimages differing by about a month in our solar year. The Moslem, however, generally chooses his hour and year as the spirit moves him. He is not providently bound by seasons. The Hadj may fall in January or August, but the influx of pilgrims varies very little. In the summer the desert is a fiery furnace. The heat is staggering. The ground scorches one's feet. The sun, when it is strong, is the most relentless enemy that man can have. And in visiting the Holy Places the pilgrim must go uncovered. His back and head, if he is not a Beduin, will be raw and blistered from exposure to the sun.

The Supreme Moment in Moslem Life

When all the hardships, dangers, and difficulties of the journey are passed, and the pilgrim approaches Mecca or Medina, his imagination is overawed, his feelings are too strong for speech. He walks with his eyes, as the Arab says. A hush falls over the caravan. There is no longer any shouting, singing, or discharge of muskets. Soon he will be in the holy Presence, the mystery towards which he has turned his face five times daily at the hour of prayer throughout his life. "O Allah!" he cries, as he approaches Medina. "This is the Haram (sanctuary) of the Prophet; make it to us a protection from hell-fire, and a refuge from eternal punishment. Oh, open the gates of thy mercy, and let us pass through them to the land of joy!"

Medina is seen from afar, but Mecca lies in a deep and narrow valley, so completely hidden on the seaward side that the sudden revelation of it to the jaded and weary pilgrim must be the most dramatic moment of his life.

"O Allah!" he cries at the first glimpse of the Mosque of the Prophet.

"Verily this is thy safeguard and thy sanctuary. Whosoever entereth it, he shall become secure."

Before entering the Haram, or the sacred circle, marked by pillars, that is drawn round Mecca, the pilgrim must discard his turban and sandals and put on the ihram, two cloths of soft pure white, the one worn round the waist, the other over the shoulders. This is the obligatory garb of the Hadj, and ensures that all enter God's house in a uniform spirit of humility, undistinguished by any mark or badge of rank or privilege. His first office is the tauf, or circumambulation of the Kaaba (Arabic, "Ka'bah").

"The Most Sacred Spot on Earth"

The Kaaba, the Holy House in the centre of the Beyt Ullah, or House of Ullah, is to the Moslems the most sacred spot on earth, the kibra, or pivotal point, to which every worshipper turns when praying. It has made Mecca the navel of the world, the parent city, the mother of towns. The Kaaba was an object of veneration in pre-Islamic days. According to the Arab legend it was built by Adam in the likeness of a house he had seen in Paradise before the fall. It was rebuilt after the Flood by Abraham and Ishmael and reconsecrated to the service of the true God. Afterwards the Meccans became idol-worshippers, until Mahomet conveyed to them the message of Islam and purified their temple of its abominations.

Satisfaction of the Desire of the Heart

The first sight of the Kaaba evokes awe and wonder and ecstasy and tears; the thought of it kindles an inward flame in men's hearts in distant parts of the earth. In the pilgrims' fancy, the rustling of the Kisweh is the beating of angels' wings. They cling, weeping, to the curtain, and press their hearts and lips to the stone. The Moslem standing at prayer in some far country, head erect, and eyes fixed raptly on the horizon, is gazing Meccawards; his vision penetrates mountains, deserts, cities, forest trees, the curvature of the ocean, obstacles through which devout eyes



JEDDAH'S UNPAVED STREETS PARCHED BY A PITILESS SUN

Except to the pilgrims landing there on their way to Mecca, Jeddah is an uninspiring town. Rectangular balconies and windows break the monotony of the walls—often of rough coral—of the houses of the Arab population. The houses are set flush to the narrow winding streets lying between the better built sea frontage and the very mean outer suburbs occupied by negroes and Somalis

cleave a vista of faith to where at the end gleams the black and golden-banded pall of the Kaaba calling the faithful to the Durbar of God.

The pilgrim walks or runs round the Kaaba seven times, repeating the prescribed prayers, generally hand in hand with the inevitable "mutowif," and at the end of every circuit kissing the Black Stone; or if the crowd is too packed to approach it, he raises his hands to his ears and exclaims: "In the name of Allah, and Allah is omnipotent!" and kisses his fingers. This ceremony of the tawaf is repeated every day during the first seven days of the Hadj. After it, the pilgrim drinks

of the holy well of Zem-Zem, and feeds the pigeons of the Mosque, and performs the ceremony called El Sai, or the running seven times between the sacred hills of Safa and Marwah, quoting lengthily from the Koran and abundant in praise of Allah. This is a ritual of expiation. The rest of the day is filled with praying or attending sermons in the Prophet's Mosque, or visiting the holy sites in the neighbourhood of the city.

The great Mosque containing the Kaaba is the parent mosque, the model for the world of Islam. The inspiration is of the desert, conceived and inspired by illimitable horizons, designed for the expansion of the soul. It is in large open

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spaces, in broad and clean courts, in the bright light of the sun, that man appeals with the greatest sincerity to God. The Mosque is free of lurking mystery, dark images, oblique symbols, tortuous designs. It is "grand and simple, the expression of a single sublime idea."

Friday prayer in the Beyt Ullah is the most impressive scene. The uniform

white of the pilgrims' ihrams covers the courtyard and the cloisters, but not, as in every other mosque in the world, in parallel straight lines governed by the kibra, or point of direction ; for the Kaaba alone, being the object to which they turn, has no kibra, and the pious form circles round it instead of the usual straight lines with their faces turned towards Mecca. As the imam



BLACK STALWARTS OF EMIR FEISAL'S BODYGUARD

With their bright blades flashing in the sun, as if keen to carve their master's foes, this ferocious-looking pair have apparently stipulated that a military pose is the only one to which they will consent. The scene is Akabah, a town of Arabia standing near the top of the gulf of the same name that forms the north-east arm of the Red Sea, and on the ancient pilgrim route from Egypt to Mecca



REDUINS BOUND FOR THE TOWN FROM THE MOUNTAINS AND DESERT OF HEDJAZ

Barren hills and towns and tawny regions of wilderness, broken by small and infrequent spots of vegetation are the dominant features of the landscape of the almost endless Hedjaz. And the people are so unfriendly to strangers in their arid land. These Beduins are on their way to Akabba from the interior of the country. Their purpose is peaceable enough, but every man has his gun and other weapons, and ice even armed gentlemen at bloodbaths along the road can secure the pilgrims from plunder and murder at their hands.

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mounts the pulpit the multitude are hushed in expectation, there is a little stir and agitation, freshets moving on the surface of the great human tide, the pious preface to the rhythmic swell. The imam is kneeling, arms dropped to the knee, eyes fixed on the earth, back fervently inclined, still as a chrysalis and as informed with the winged spirit. Up again, head erect, arms folded on the breast, eyes fixed raptly on the Kaaba, and as he leads the prayer and bends and sways and kneels, and stands erect and awed, or bowed in the presence of God, the others bend and sway with him, moved with one rhythmic impulse, perfectly attuned, body and soul, in the Prophet's inspired discipline of supplication.

Rhythmic Impulse of Religious Exaltation

Then, when the sermon ends, and he calls the takbir, the sea of white bodies rises with one impulse, thousands of white backs, like serried breakers, poised to fall. As the cry goes up from the pulpit the crests sway forward as one; then, at a word, they rise again and sink to earth, every brow pressed to the marble of the flags, not a head to be seen in that vast multitude, only the white loin cloths and the soles of the feet. At the moment when the forehead is pressed to the earth, not a sound, save the cooing of Allah's pigeons, breaks the silence of the Mosque. Again the word is spoken, and a reanimating thrill pulses through the multitude. They rise with a solemn stir and rustle of muslin and clink of weapons, like ghosts in their winding-sheets at the trump of doom. The moment the prayer is finished there is a rush to the Kaaba, the ceremony of the *tauf* is repeated amid a din of pious shouts and exclamations that may be heard in the mountains around.

The eighth, ninth, and tenth days of the pilgrimage are taken up with the visit to Arafat. This is the most obligatory of all the ceremonies, "the true pilgrimage," and it is the observance of it that earns the pilgrim the title of Hadj. In addition to the pilgrims, every able-bodied citizen of Mecca, from the

Grand Sherif downwards, takes the road. Burton and Wavell have described the crush. Between sunrise and ten in the morning at least half a million white-robed pilgrims, bareheaded, barefooted, half of them mounted and followed by a train of baggage animals, crowd the road and narrow defiles between Mecca and Muna. The roar of the great column is like a breaking sea, and the dust spreads for miles over the surrounding country.

Confusion after "The True Pilgrimage"

The ninth day is the ceremony of Wukuf, or "standing" on Mount Arafat, when the pilgrims listen to the sermon and weep and pray until sunset, and then decamp and return hastily to Muna, the half-way station. This is the hour of the greatest confusion. "Like the hurry from Arafat" is an Arab proverb which conjures up a scene of struggling and swarming humanity. Litters are crushed, pedestrians trampled, camels and asses overthrown, the pilgrims attack one another with sticks and knives.

On the morning of the tenth day there is another "stand" at Arafat, followed by the ceremony of the "stoning of the devils." The great, the lesser, and the middle devils are pillars marking the position of the pre-Islamic idols which were destroyed by the Prophet, and the rite of lapidation symbolises the Moslem's contempt for heathen gods.

Flight after Stoning the Devils

Here the press of pilgrims struggling like drowning men to approach as near as possible to the devils is so packed that a man might walk over their heads. Among them are "horsemen with rearing chargers, Beduins on wild camels, and grandees on mules with out-runners, breaking a way by assault and battery." A goat or a sheep is sacrificed after "the throwing." Then follows "the flight"—the return post-haste from Muna to Mecca in the midst of indescribable confusion. The *tauf* and the *sai* are repeated, once more the pilgrim kisses the Black Stone, and then, shaved and in secular dress, returns



ROPE AND ROPES IN LIEU OF BRICKS AND MORTAR: NEGRO ARCHITECTURE IN HEJAZ

It would be difficult to imagine anything more nervously on a dwelling place than the kind of beehive here found in the negro villages near Jeddah. It consists of a mass of old rope, bark, and other material, and every dwelling is thus constructed—lashed together with ropes of old rope, bark, and other material. Its only considerable redeeming quality is its superabundance in the solar rays due to the thickness of its brittle substance.



PIERCE WARRIORS OF THE DESERT WHO OWN ALLEGIANCE TO THE KING OF HEJAZ.

Hejazi Bedouins have a very definite reputation among travellers who have become acquainted with them. They are the most predatory cattlemen in Arabia, usually plunderers with whom it is hardly a preliminary to plager. While these lords of their pure lineage, they are not good Mohammedans, and as such, are a turbulent and trouble element in the population. The Bedouins here photographed have come to have audience with the Emir at Adulab.



ARAB SHEIKH REPRESENTING THE EMIR

This is the Sheikh Youssef in his office of deputy to the Emir. Seated in a portable collapsible chair of European origin, he deigns for a moment to raise to the camera his eyes—those watchful eyes of the East

before dark to Mecca for the day of the great feast. He may stay, if piety prompts him, for "the three days of the drying flesh," though this is no part of the obligatory ritual. The Hadj is completed.

Not more than a quarter of the pilgrims who appear at Arafat go on to Medina, though the Masjid-el-Nabawi, the Prophet's Mosque, is, after the Kaaba, the most venerable sanctuary of Islam. If the degree of merit is less in a visit to the Moslem Holy Sepulchre, the degree of ecstasy is even higher, and every devout Mussulman dreams of the day when he will gaze from a

high hill on the palm-trees of Medina, when his eyes will rest on the four glittering minarets and the green dome of the Prophet's tomb, when he will enter and pray even where the Prophet himself stood and prayed, saying: "One prayer in this, my mosque, is more helpful than a thousand elsewhere!"

The Hujra, the chamber in which Mahomet lies beside Abu-Bekr and Oman, the first two Caliphs, is hidden from the world by dark-green curtains, but, according to tradition, illuminated by a blinding supernatural light. Near the curtain on the north side is the tomb of Fatima, the Prophet's daughter. The garden she planted is outside. All the places consecrated by association with the Prophet's daily life are pointed out to the pilgrim who, as he drifts round ecstatically with the "mutowif," is filled with a great exaltation of spirit. The more emotional burst into tears and frantically kiss the railings of the Hujra, or

fall in a swoon at the foot of the curtain. The imagination is more affected than at the Kaaba itself.

Arabia is little changed since the days of the Prophet, and Islam is less overlaid with superstitious accretions than other faiths. The people and the religion are much what they were twelve hundred years ago. The Mecca pilgrimage must be more like a translation from a dream to a reality than is possible in lands where materialism and progress have dulled the instinct of veneration. In Arabia the spirit of religious tradition colours every hour of the people's daily life.



TEMPORAL ACTIVITY IN ISLAM'S SECOND HOLY CITY

Quintessentially Arabian both in architecture and in atmosphere is Medina, the city that ranks next to Mecca in sanctity in Moslem eyes, and, like Mecca, is forbidden to the "infidel." Down this main street, flanked on both sides by shops crammed with wares of every kind, the devout Moslems pass on their way to the sacrosanct Mosque that enshrines the tomb of the Prophet

Photo. N. G. Carter Co. & Co.

Hejaz

II. From the Prophet Mahomet to King Hussein

By D. G. Hogarth, C.M.G., D.Litt.

Author of "The Penetration of Arabia," etc.

HEJAZ is the name generally given to the undelimited section of the Red Sea slope of the Arabian Peninsula which lies north of Yemen. Hali Point is considered its southern limit. On the north, Khaibar was the old limit of the domain of its sherifal princes; but the district is now understood to extend up to Akabah and Maan.

It has no known history before about the date of the birth of Mahomet the Prophet, in or about 570 A.D. At that epoch Mecca, an old sanctuary and market of polytheistic tribesmen, had grown recently into a town through settlement successively by Yemenites (Khuthaa) and Koreish; the last perhaps hailed from the Euphrates and introduced Allah and an Abrahamic tradition.

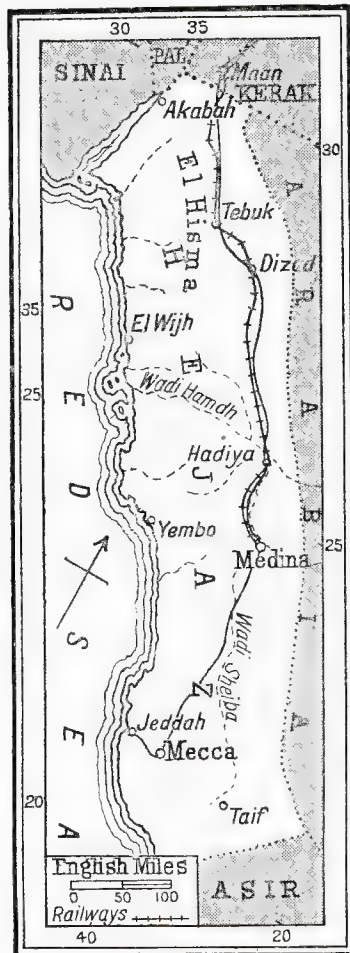
This commercially-minded tribe supported polytheism, seeing that the more gods—not excepting, it is said, the Byzantine Virgin—that could be settled round the Black Stone the more popular would be resort to its sanctuary. To promote this affluence and secure some safety for their caravan trade with Syria and Persia, the Meccan chiefs procured a suspension of tribal feuds during the month of annual pilgrimage and the perpetual interdiction of bloodshed within their own precinct.

The rest of Arabia, however, was not all pagan. In the east and centre a barbaric Christianity, derived through the Byzantine and Persian client-states of Ghassan and Hira, was professed; much of the south-west was Abyssinian Christian or Judaized; and Jews (or Judaized Aramaeans) were strong in north Hejaz and not unknown in Mecca.

Their influence, and that of other monotheists of Nejd and elsewhere, acted powerfully on a certain Meccan, Mahomet, born about A.D. 570, of the Hashimite clan of the Koreish. When he was sent, like other youths of family, with caravans to Ghassan and Syria, he realized that the kingdom of this world was to worshippers of a single god. His temperament, his sojourning in deserts, and, perhaps, an epileptic tendency made him see visions, from which state, having married money and had long leisure for meditation, he emerged before he was forty, convinced of a divine mission to make Allah even as Jehovah, and exalt his own native city as the focus of a common worship.

He began, about the year 610, with a single ally, Abu-Bekr, to sap the established polytheism by proselytising among the poor. After four years he had perverted more than a hundred families, and a sect crystallised round a small nucleus of better-class citizens, which men abused as the "Hanif" or the "Muslim," and so often threatened that presently the bulk of it fled to Christian Abyssinia, greatly to the chagrin of the Meccan chiefs. After failure to obtain delivery of these refugees, the religious conservatives of the city, fearful for their trade and the popularity of their sanctuary, took strong measures, outlawing and segregating the Muslimin during two years. But as this quarantine did not stop the disease, a compromise was effected.

This Mahomet soon disowned, and his preaching began to attract Arabs from without, notably certain Khasraj tribesmen of Yathrib in north Hejaz, who were



THE KINGDOM OF HEJAZ

See also map of Arabia, p. 192

HEJAZ & ITS STORY

seeking help in a local quarrel. The Meccan chiefs saw nothing for it but murder, whatever the consequence of blood-feud; but Mahomet slipped away into the waste and made his way to Yathrib on September 20, 622. That city was henceforward to be known as el-Medina, and this dates the era of Hejira or Flight.

Medina was small and barbarous despite its Yemenite tribes and its many Jews, but as it commanded Meccan trade routes to the north, Mahomet's enemies were gravely disturbed. At first, for lack of funds and prestige, he made little way in the place, the Jews refusing to accept him into the company of the Prophets. He could organize no more than occasional raids on small caravans, in one of which a Meccan protégé was killed during the sacred month. Early in 623, failure to ambush a large caravan, led by the Koreishite chief, Abu Sufian, ended in Mahomet and a few hundred believers colliding at Badr, where the Medina road emerges to the coast from the hills, with a more numerous force, sent to the caravan's support. The prayer-discipline kept the Muslamin in rank, while the enemy's cavalry and camelry wore itself out on the sands, and in a single day Mahomet became an acknowledged Prophet and a temporal King, able to put his faithful into the high places of Medina and deal at will with its Jews.

Rise of Mahomet's Star

The Meccans now made their effort. Marching three hundred miles to Medina itself, they skirted the walls on the west to meet Mahomet and his levy in the gardens under Mount Uhud. A doubtful day ended in the dispersal of the Muslamin and the wounding of their Prophet. Hearing he was dead, Abu Sufian, who desired no war with the city, drew off, only to learn too late that Mahomet was challenging again. Twice more the Meccans tried to finish with him, but their last expedition, in 627, failing to pass the Khandak, a low breastwork or trench covering the east of Medina, suffered too severely. Five years of such failure had served to exalt the Prophet's star in all Arabia. He had exterminated the Medinese Jews; he had won over the Beduins on the Meccan roads; and he judged it time to test feeling in Mecca by appearing, a would-be pilgrim, without its walls. Though he might not enter the city, he wrung a promise of a ten years' truce out of the disheartened chiefs, and went back well content. Fighting men now flocked to his banner, and the problem of feeding the lusts of their bodies and souls made him look round for non-believers to mulct. The last of the Jews at Khaibar served for a turn, but Mahomet foresaw a moment

when no more satisfaction might be got from barren Arabia. Therefore, he sent out a famous notice of his intention to attack all the provinces on its borders, failing their ransom by confession of his creed and tributary submission.

Pilgrim, Conqueror, and Prophet

Meanwhile, another season of pilgrimage impending, he rode to Mecca again with a doubled following, entered the city, and during three days ostentatiously honoured its ancient shrine. Civic opinion slid ever more rapidly towards his side. Leaders in war, like Khalid el-Walid, followed his return to Medina, and when a twelve-month later he was again before Mecca with ten thousand riders, the city was at his mercy to order as he would by fusing its traditional observances with his own tenets. He had still to reckon with Beduin enmity outside, but a supreme victory at Hunain (probably near Wadi Safra and Badr) ended that danger; also, he had still to combat the hostility of Mecca's rival, Taif, but with this he compromised after an abortive siege. Later in that year, 630, he could muster thirty thousand men for a raid up the Syrian road, designed to wash out a serious check suffered a twelvemonth earlier in Ghassan. The season after his return saw his apogee. Embassies from all Arabia beset his mean hut, and he made his last pilgrimage unarmed. But his health was failing; campaigning, excitement, sensual indulgence, had sapped his vigour, and when fever attacked him on his return from Mecca in May, 632, he succumbed.

His army was camped outside the town, and as soon as the disputed succession was assured to Abu-Bekr, the Caliph thought well to dispatch it to the trans-Jordan country, as the Prophet had intended. Other soldiers, however, had to be found, for on news of Mahomet's death almost all the peninsula abjured Islam. Flying columns, reinforced late in the year by the returned army of Syria, restored the situation with astonishing ease, no serious resistance being met with except in Wadi Hanifa of Nejd.

Christendom Routed in the Holy Land

The re-entry into Medina of all these fighting zealots raised the old problem more acutely—how should they be satisfied?—and Abu-Bekr was compelled to the far-reaching plan of a permanent northern war on the marches of Syria and Mesopotamia. The bulk of the army was drafted off in three divisions towards Palestine, while a single column went north-eastward, followed by Khalid, to pick up Beduins and try its luck on the Euphrates. Abu-Bekr lived to hear, a year later, that, having carried the outposts of the Byzantine and Persian

Empires, both armies were unlikely to be seen again for long enough. Dying in August, 634, he left the sequel on the knees of Omar.

The second Caliph encouraged perseverance in the campaign by reinforcing both armies. The Syrian had been taken over by Khalid, who drove an imperial force out of Galilee and occupied Damascus, but had to withdraw again to better ground to wait the main attack of Byzantium. The final shock was delivered in August, 636, in the Yarmuk plain below the Lake of Gennesaret, on a day of torrid, sand-laden storm, and the army of Christendom recoiled a wreck. The emperor, who had waited at Antioch, repassed the Taurus, and, but for one abortive effort, left Syria to the Arabs.

Omar Master of Arab-speaking Asia

On the Euphrates four years of guerrilla war roused Yezdegird, Sassanian king of Ctesiphon, to restore Hira and end the trouble. The first objective attained, his general, Rustum, sat down, in 637, at Qadesiya to force Saad el-Waggas, the Muslim leader, to disperse his army or fight. The latter waited for Syrian reinforcements, and for such another day as had favoured the faith on the Yarmuk. Then he swooped on the Persian camp with the same catastrophic success. Fugitives, whom he chased to the Tigris, scared the Sassanian out of his capital, and two years later Yezdegird abandoned Mesopotamia for Iran. By 639 virtually all Asia that is Arab-speaking to-day obeyed Omar.

The Caliph laboured to control the uncontrollable and to bind to their poor place of origin men who were finding richer homes and founding greater States, and he did succeed in imposing canons of social, though not political, uniformity on all Muslim territories. He it was who provided for the committal of God's revealed words to an unalterable form, though the Koran was not actually ready before his murder in 644. He it was also who, using judiciously other remembered words and the daily example of the Prophet in life, confirmed to believers everywhere common social pre-eminence, without life being rendered intolerable for the unbelieving.

Schism, Sedition, and Strife

But more he could not do. Political control of the empire from Medina was impossible, as the invasion of Egypt by Amr el-As, in 639, without leave of his Caliph, sufficiently demonstrated. Under a third and weaker successor, Othman, disintegration quickened. Mesopotamia, Iran, and even a great part of Arabia began to dissent on spiritual not less than material grounds. Millions of new-made

Muslims, naturally incarnationist, who felt God's sanction of their faith and state weakening with each successor to the Caliphate, called for a leader of more immediate divine authority to stay the secularisation of Islam.

Ali, the Prophet's son-in-law, had been named (so they believed against the hostile witness of Ayesha) by the God-inspired lips. His sons, who were of the blood and adepts in the esoteric law, would provide a way for all flesh to God. When Othman tried to counter secession by imposing on all provinces the rule of Meccan Koreishites, his days and those of the Medinese Empire were numbered. Men from Irak and Egypt slew him in his house in 656, and Ali, after a stiff struggle, came into his own.

The fourth—Legitimists hold him the first—Caliph made good in Arabia, Egypt, and even Irak, but not in Syria, where ruled the strongest of Othman's Meccans, Moawiya, son of old Abu Sufian. Ali left Medina to inaugurate Muslim civil war, but failing against Moawiya at Siffin, on the Euphrates, he accepted an arbitration inconsistent with his own claim to exclusive legitimacy. The Syrian governor assumed the Caliphate, and Ali died at Kufa in 660, by the hands of disappointed vindicators of his divine right.

Rise of the Grand Sherifate of Mecca

For about a generation Hejaz held out against the secular Caliphate established by Moawiya in Syria in 660; but by 692 its opposition was worn out. It passed peaceably to the Abbasid Caliphs; but, remaining at heart attached to the line of Ali, it needed to be alternately chastised and cajoled. Haroun al-Rashid, in particular, did his utmost to conciliate its Holy Cities, but they were treated as provincial. Like the rest of the peninsula, Hejaz fell under the Carmathians, and in 928 suffered at their hands the loss of the Black Stone of the Kaaba. A sherifial family of Nejd then seized Mecca, and set up a private tyranny in the city about 950; but the Fatimite Caliph of Egypt expelled it and introduced, in 966, the Mussa sherifs, who are regarded as the first legitimate princes of Mecca.

Thus in schism and under heretical domination began the Grand Sherifate of Mecca, destined for two centuries to be a scourge of the pilgrimage. A show of orthodoxy and consideration for the Muslim community was not assured again until Saladin and his Turco-Syrians, having captured Yemen, gripped Hejaz between their twin forces in South Arabia and in Syria. The result was an abasement of the Sherifate, from which Qatadah, of a new house of Ali's kin, redeemed it about 1200. His dynasty, generally respectful of Egypt, but careful to rest

HEJAZ & ITS STORY

on a nearer alliance with the Zeidi heretics of Yemen, contrived to recover practical independence and keep it till, in the fifteenth century, the later Mameluke Sultans took steps, in the interest of the common faith, to mediatise the custody of its spiritual centre. Unconsciously they prepared a way for stronger Turks than themselves—the victorious Osmanlis, who passed over their bodies to take Hejaz without a struggle in 1517.

The Sherifal dynasty, however, continued without interruption, and its history throughout the sixteenth, seventeenth, and eighteenth centuries tells of persistent efforts to recover practical independence and establish a lasting hegemony over the Beduin tribes of western Nejd and the oasis of Qasim. This aim was virtually achieved by about 1750, and the half century following this date is looked back to now as the Golden Age of the Sherifate. It was closed by the Wahabite invasion of 1803, which led after a few years to an occupation of the country by Mehemet Ali, Viceroy of Egypt. He did not withdraw till 1840. After a few years of anarchy the Turks succeeded in imposing their control again on the Holy Cities. They experienced constant trouble with the Abadilah family of Sherifs, which Mehemet Ali had preferred to the throne, and in 1838 ships of Great Britain and France had to intervene with their guns at Jeddah to repress an anti-Turk movement. By the 'eighties local power in Hejaz had passed entirely from the Emir to the Vali of Mecca.

The revolutions of 1908-9 at the heart of the Ottoman Empire weakened its hold in Arabia. A new Emir of Mecca, Hussein, treated his masters with growing contumely, and Abdul Aziz es-Saud, heir of the Wahabite Emirs, who had turned the Rashids out of Riyadh and Qasim in 1902, fell on Hasa, in 1913. When the Turks embarked in the European War further revolts were to be expected. In Yemen they increased their holding by

invasion of the Aden Protectorate. But in Hejaz Emir Hussein was not to be staved off, once he had seen how Arab nationalism was dealt with in Syria, and learned that a Turkish Expeditionary Force was to traverse his country.

Supported by British supplies, he rose in June, 1916, and in little more than three months freed all south Hejaz; but he could make no impression on the well-supplied garrison of Medina, nor on its railway communications, till his son, Feisal, moved up the coast early in 1917 to operate first from El Wijh and finally from Akabah. Neither Medina nor Maan, however, was taken in the end by his arms. Allenby's advance, in September, 1918, emptied the last, and the terms of the Armistice tardily compelled, in January, 1919, the surrender of the first.

Meanwhile, in 1916, Hussein had proclaimed himself king of Hejaz, aspiring to be single lord of all the Arabs. The unreality of his power, however, was exposed, as soon as his European helpers and the Turks had withdrawn, by the Emir of Riyadh, strengthened by a recent revival of Wahabite fervour among certain of his subjects calling themselves Brethren (Akhwan). He captured Taif in 1920, and would have had Mecca, like his forefathers, but for his fear of the British, whom he wished as allies but had done little to help in the war.

Unsettled conditions continued in 1921-22. Towards the close of the former year fighting took place between the forces of the Sultan of Nejd and Ibn Rashid, resulting in the surrender of the latter's capital and the capture of Taif, sixty miles south-east of Mecca, thus threatening the position of King Hussein. The rule of the latter, by no means secure, was only possible owing to the subsidy granted by the British Government to the neighbouring Arab chieftain Sultan Ibn Saud of Nejd. In addition, both the King of Hejaz and the Imam of Yemen are subsidised, pending development of their territory under British auspices.

HEJAZ: FACTS AND FIGURES

The Country

Lies for nearly 700 miles along east coast of Red Sea, stretching about 200 miles inland, from Akabah on the north to Asir on the south, with the emirate of Nejd and the Great Nefud and Great Arabian Deserts on the east. Includes territories of the Zahran, Ghamid, and Bisha tribes. Armies in 1918 numbered 40,000 men.

Government

Free and independent kingdom since 1916 when, under the Grand Sherif of Mecca, it threw off Turkish allegiance and the Sherif, also known as Emir Hussein Ibn Ali, assumed the title King of Hejaz, to whom Great Britain grants a subsidy. By the Treaty of Sèvres, August 10, 1920, the loss by Turkey of her Arab territories was confirmed, including that of Hejaz.

Products

Area barren or semi-barren, chief crop being dates, grown especially in Medina oasis. Small quantity of hides, wool and gum exported. Chief source of wealth derived from annual pilgrimage to Mecca.

Communications

Hejaz railway, from Medina to Damascus, about 1,105 miles, constructed 1901-8.

Chief Towns

Mecca, capital (population 70,000), Medina (10,000), Yembo, and Taif. Jeddah is the chief port of the country, and in addition to its importance as the place of entry of pilgrims going to the Holy Cities of Mecca and Medina, has a large trade in carpets, hides, coffee, mother-of-pearl, etc., with a population of 25,000.



SMASHED ARCHES AT TEGUCIGALPA IN THE CHOLUTECA'S FLOODED PATH TO THE SEA

Anxiously crowding the fisher-looking ends of the broken bridges, the unfortunate people are waiting under their makeshift tent encampment in some manner established by means of a barrier. The force and drive of the fierce volume of angry water may be gauged by a glance at the distance to the level of the floor on each side of the arches. Through these the torrent pours and whines, trying still to demolish the barrier in its course, and surging and eddying to gain its freedom.

Photo. P. J. Yungblond

Honduras

I. Its Mixed Peoples & Their Pursuits

By Percy F. Martin, F.R.G.S.

Author of "El Salvador of the Twentieth Century," etc.

CLAIMING an area of 46,250 square miles, Honduras measures about 375 miles in length by 125 miles in width; much of this territory is mountainous or malarial, and, therefore, commercially unprofitable. The northern and north-eastern boundaries are formed by the beautiful Gulf of Honduras and the Caribbean Sea, while on the south-west and west stretch the Pacific Ocean and the neighbouring States of El Salvador and Guatemala. Ranges of mountains, rising tier upon tier, distinguish all three countries alike; but, fortunately for Honduras, the number of its volcanoes is considerably less, and such craters as exist are—and long have been—quiescent.

Comparatively few members of the Central American chain of volcanoes are of the type with which fierce eruptions are commonly associated, and the fertility of the soil on their flanks and slopes—due to the high percentage of soda and potash contained in volcanic dust—tempts agriculturists to remain even in a neighbourhood that again and again has been devastated—as has been the case in El Salvador and Jamaica. Happily, hitherto, Honduras has escaped such experiences.

Magnificent, Forested Mountain Heights

The highest of the mountain peaks is a little under 10,000 feet; but there are many that soar above 5,000 feet, while nearly all are thickly clothed with closely-growing forest and dense undergrowth, which take on a rich, deep green in the bright sunlight, imparting a charming aspect as one approaches from the sea. Close to the frontier of Nicaragua one sees the magnificent Juticalpa, Camasca, and Tompocente ranges, all forming part of the immense Antillean system. But there are also

two subterranean ridges stretching across the Caribbean Sea between Honduras and the Sierra Maestra range in Cuba and from Cape Gracias á Dios to Jamaica. No doubt at one remote period the great banks of the western Caribbean formed projections of land connecting Central America with Jamaica—and possibly Cuba.

Natural Beauties of a Sun-Blest Land

Many and bountiful rivers, like the Choluteca, the Patuca, and the Ulua, and the Chamellicón, León, Aguan, and Triste; large lakes such as Caratasca—really a lagoon—and Yojoa, twenty-six miles long by eight miles wide; fertile plateaux and valleys—the Plain of Comayagua stretches forty miles in length—a wealth of fauna and flora such as can be found in few other countries of the world, are among the natural attractions of this sun-blest land, supplying "all the world's bravery that delights the eye."

The Republic likewise has many excellent ports, the chief one being Amapala on the Pacific; Puerto Cortés and Omoa are on the Gulf of Honduras; La Ceiba, Trujillo, and Roatan on the Caribbean. But Amapala alone offers good anchorage; the others are merely open roadsteads, passengers and goods being taken ashore in surf-boats and lighters. Inland transport is still principally conducted on horse or mule-back. Of railroads—practically all on the Caribbean side—there are fewer than 400 miles in operation.

What sort of people inhabit this region? Where was their original home? How came they to form part of the inhabitants of Central America? Upon these questions authorities differ—as authorities will—though each may base his belief upon reason or experience. The present race, where they are not



WHERE THE BROAD HIGHWAY SPANS A SLUMBERING STREAM

Mighty are the piers that uphold this fine bridge, its parapets white in the sun, and the solidity seems unwarranted by the placidity of the river, still enough, despite the shallows, to reflect the arches above. The scene would be very different after the rains, with the flood-water boiling round these stout supports and filling the stony channel. Nor could the oxherd so lightly lead his cattle to water

Spanish, are the offspring of the Caribs, a savage tribe having its original habitat at the headwaters of the Xingen and other southern affluents of the far-away Amazon in Brazil.

Certain it is that the Caribs did not come from the North American Indians, as some writers have boldly declared ; but, migrating to the Guianas, they spread from that region to Venezuela, thence north to the Indies, Nicaragua, and Honduras. Remnants or descendants of these primitive people—primitive no longer—may still be found scattered between Central America and Central Brazil. Possessing no kind of political or social adherence, they nevertheless present a sort of kinship which rests entirely on their common speech—a highly polysynthetic stock language represented by a considerable number of extremely divergent branches and dialects.

Travellers penetrating far into the interior of Honduras have found the inhabitants outside the towns and villages a reserved and restless people, somewhat suspicious of all foreigners,

and fearful even of their native rulers. Unlike the conditions prevailing in the neighbouring State of El Salvador, social and political power in Honduras is largely free from the dictates of any middle class. "Hacendados" and "estanciéros"—owners of plantations and cattle-ranches—exercise little influence over the common people ; on the other hand, the number of lawyers, bankers, doctors, engineers, journalists and other professional men carry considerable weight, especially among the great mass of people below them.

Physically the natives of Honduras are not unattractive. Some are even handsome. Many of the men are well-built, extremely robust, and stand above normal height ; even those inhabiting the malarial coasts display little evidence of ravage by fever. The tribal men have long, narrow faces, slightly oblique eyes, well-shaped noses, and straight, black, usually very dirty hair. In colour their skins are reddish-brown, seldom remarkable for cleanliness. The tribal women are less noticeable for physical allurements ; they are and

HONDURAS & ITS PEOPLES

always have been the drudges of their men-folk, and bear upon their tired features, and in the neglect of their apparel and person, strong evidence of the hard lives that they lead and the burdens that they must bear to the last days of their colourless lives.

But natives of Honduras, like those of other Spanish colonies in South and Central America, have never been slaves. The Viceroys, fulfilling instructions from the Crown in Madrid, were ever solicitous about the welfare of the conquered races. Enslavement was prohibited. The Indians were legally recognized and treated, at least nominally, as subjects of the Crown. This was designed to protect them against exploitation and oppression, while restraining them from any relapse into the ways of barbarism. But in Honduras, as in all other Spanish-American colonies, through disregard of these pious instructions, the lot of the natives was often a hard one.

The Hondurans are not a fecund race. The population, to-day approximating 600,000 (it was 350,000 in 1861), increases slowly, although large families are not infrequently met with. On the other hand, infantile mortality is large, arising to a considerable degree from neglect and infantile disease.

As in most Latin States, families are closely allied by marriage. Among the wealthier classes young girls are kept under strict surveillance, and marriage is only arranged by consent of the parents. While young men and women are not supposed to go out together without a chaperon, traditional barriers of this character are fast disappearing. The "new woman" is making her appearance here as elsewhere, and with the spread of female education she is likely to become a permanent institution.

As parents, the Hondurans are an affectionate race, not always displaying, however, that intelligence in the training of the infantile mind or in controlling



FAMILY PHOTOGRAPHY AND A HONDURAN HOME

From the father and his elder sons down through stages of graduated growth to the last baby held up above the older heads by the mother standing unassumingly at the back, all the family circle are here on view. As may be imagined, the housing accommodation is not luxurious, and there is not much danger of feeling lonely within the restricted confines of these sun-cracked walls.

Photo, F. J. Youngblood

HONDURAS & ITS PEOPLES

the juvenile propensity for mischief that more advanced nations adopt. From the age of two to six the peasant children are allowed to run almost wild, and a merry life they contrive to lead. Then they become enlisted among the working members of the family, and usually take to the innovation willingly enough. Domestic life is intimate, not to say crowded.

Spanish America, and family life is, for the most part, beautifully portrayed, offering, indeed, in certain respects a marked contrast to that of other nations. The women of Spanish origin consider that they have done their part when they have made their well-ordered houses a pleasant abode for their men-folk and their children. As house-keepers, house-makers, wives and



IN A TOWN OF THE HINTERLAND OF HONDURAS

San Pedro Sula, a place of some eight thousand inhabitants, stands upon the railway from Puerto Cortés to La Pazmaria. Above is a photograph of its main street, and a pleasing aspect of the scene is the presence of a border of trees, which give the road its rough, but not worn with the passing of many wheels, an air almost of a boulevard.

It is quite a common occurrence to find several generations abiding peacefully, and patiently, amid much inconvenience, under the same roof; married and single members of the family often occupy the same room, the oldest member—grandfather or great-grandfather—being much deferred to, and as a rule, governing his little circle with a despotic but tolerant hand. Indeed, parental authority is greatly respected in this country, as throughout

mothers, the women of South and Central America have little to learn from their European sisters.

No doubt in their original state the native races wore skins. The Caribs knew little and cared less about the weaving of threads for clothing, but purchased, by bargaining their own produce, such materials as came their way in the course of trading. To-day the people are industrious. The usual type of costume, except in the towns,



WHERE THE GREAT WHITE ROAD WINDS OVER THE HILLS TO THE SEA

From Tegucigalpa, the capital, for eighty-five long miles, to San Lorenzo on the Pacific coast, stretches the Carretera del Mar, one of the two principal highways of the Republic of Honduras. The railways being few and far between, communication is very largely dependent on roadways, the mail being chiefly carried by automobiles. The mule is still the chief means of transport.



FIVE MEN IN A BOAT ON A TROPIC STREAM

As though carving its way through the densely grown forest the river sweeps by, bearing on its glistening surface the idle boating party, who rest on their oars to watch the panorama of nature's bounty. Without either pause or hurry the current glides on, ever broader and more majestic, till, at La Brea it loses itself in the mighty Pacific.

where the latest fashions are in vogue, consists of a shapeless jacket, sack-like in appearance, and trousers, little underclothing, and large, coarsely-woven palm straw hats, conical in shape, with extremely wide brims. Bare feet are usual, with sandals as the chief footwear. The poorer classes are seldom enabled to experience the sensation of being leather-shod until they attain advanced age, and not always then. Yet will they tramp on their bare feet, without hurt or harm, for days on end over the rocky mountain passes, across the sun-heated grass-plains, and through wild jungle growths full of stinging, biting insects. The soles of their feet thus become almost as pachydermatous as the hide of an elephant. The middle-class women workers attire themselves—except on feast and fast days, when they usually wear black—in skirts of dark blue cotton or cloth, a loose cotton blouse with short sleeves, and often the native shawl or rebosa, worn gracefully over the head and falling over the shoulders and arms.

Among the higher classes of the community European style of dress is prevalent, close attention being devoted to the trend of London, Paris, and New York fashions.

Intellectually the Hondurans are in no way inferior to other Indian races; the problem of education remains largely, perhaps even discouragingly, unsolved. Spanish is the ruling language among the better classes, as is the case in nineteen out of the twenty Latin Republics. But one misses the mellow, tuneful accent of the Castilian tongue, such as one meets with in Old Spain.



AT EITHER END OF FOUR GENERATIONS

The old Honduran woman sits before her rude but blinking in the sunlight that has become too strong for failing eyes. With the aid of two sticks she can still totter about and watch her great-grandchildren at their play

Honduras has no literature, and few among the middle or mercantile class devote themselves to the study of the beautiful Spanish language. The knowledge of other tongues is limited. Native genius, if it exists, has yet to assert itself; but should a representative ever appear he will find in Honduras no such abundance of material as exists, say, in Argentina, Brazil, Chile or Mexico.

Of the 317,000,000 Roman Catholics living in the world, none will be found more devout or more heterodox than the people of Central America. Romanism is the vastly predominant faith, and at all times the churches are crowded with worshippers, while holy feast and fast days are invariably kept with strict

HONDURAS & ITS PEOPLES

solemnity. The Hondurans have been reproached by certain writers with being a lazy and indolent race, but although few are "blessed with the horny hands of toil," they are far from that. In common with the other five States constituting the Central American Republics, the people of Honduras are ten per cent.

white, fifty per cent. Indians, and the remainder mestizo or negro. The lower classes are composed of numerous tribes with varying customs, and no doubt a certain proportion of them obey the latent instinct of hatred for physical labour. But consider the climate under which they live—the intense heat, the



SUNDAY MARKET IN THE ISLAND PORT OF AMAPALA.

On Tigre Island, in the blue bay of Fonseca, stands this town, with its free port and sheltered roadstead, where the visiting ships find safe anchorage. Above is seen the crowded market, a native woman chewing a cigar and a buyer mopping his heated brow. There is an export trade in silver, coffee, and hides, and seamen call here New York.



BATTERY OF HONDURAS ARTILLERY AT PRACTICE MANOEUVRES NEAR LA ISLA

Artillery practice is one of the most striking of military manoeuvres, and those Honduran gunners are described to be working in very good order. Unhindered by the rest, the guns are man-handled into line, a reconnaissance officer walking the position that each is to occupy. In the background, an officer with his orderly stands watching the operation, and all that indicates that this is only practice and not the real thing is the presence of some civilians on the left shore.

HONDURAS & ITS PEOPLES

ever-present malaria (on the coasts), and the slight incentive to active work by reason of the prodigality of food products, both natural and cultivated, around them. In their disinclination to indulge in continuous toil these people differ in no respect from other Indian races living in a land whose soil and climate remove much of the necessity of manual toil.

Labour in Central America generally is independent and proud, feeling little necessity to solicit the patronage of capital. On the contrary, capital, in the person of the contractor and cultivator, has often to solicit the aid of labour. The pernicious preaching of alien labour agitators, however, has penetrated to Honduras, especially at the ports. Unpleasant and usually unprofitable disputes have occurred of recent years. In August, 1920, it was necessary for the United States to despatch the gunboat *Sacramento* to La Ceiba to quell the fierce revolt of labourers in progress there.

Labour, Politics, and Amusements

Something like 600,000 bushels of maize are grown annually, chiefly in the Departments of Copán, Gracias and Santa Barbara. Millions of bananas are cultivated and exported; wheat, sugar, rice and tobacco, coconuts, lemons and oranges; sarsaparilla, indigo and other dyes and spices are planted; and altogether, through the energies of the working-classes over £650,000 worth of produce is reaped annually, while the Republic records a total annual export worth nearly £2,000,000.

Like most Latin Americans, the Hondurans devote much of their attention to politics. Recognizing the effect that a good or a bad government may have upon individual as well as collective prosperity, every voter—and all citizens over 21 years of age, or over 18 years if married, and who can read and write, have a vote—goes conscientiously to the poll. That they are not always allowed to exercise their privileges when they get there, finding preventive bayonets more plentiful than ballot-boxes, must be admitted.

Located on the river Choluteca, 114 miles distant from the port of Amapala and 207 miles from Puerto Cortés, Tegucigalpa, the capital, 3,500 feet above sea level, must be reached by a tediously long but well-constructed highway. The city is neither picturesque nor beautiful—some might even regard it as distinctly prosaic—but it is fairly comfortable, notwithstanding its sub-tropical climate and average temperature of 74 degrees, its narrow streets and some 40,000 (mostly noisy) inhabitants. Of amusements there are few; the main native attraction in the absence of the popular bull-ring (which the people are too impecunious to afford) is the cock-pit; some of the most valuable game-cocks are bred in Tegucigalpa.

Great Possibilities for Cattle Raising

Where wealth has been accumulated or acquired—and it is found chiefly concentrated among the old Spanish families established for centuries upon the same domains—it has been created by cattle-raising. No tropical or sub-tropical country possesses better natural facilities for pastoral pursuits than Honduras. With cheap grazing lands, abundant if somewhat erratic labour, salubrious climate and luxuriant vegetation, combined with an exceptional wealth of river, lake and spring water, this favoured Republic might easily rival Argentina or Uruguay in the number and quality of horned cattle that it could rear. And yet in Honduras to-day there are probably fewer than 500,000 head.

One of the most notable features of Honduran forests is the extraordinary number of mahogany trees, veritable giants, growing prolifically and in regiments, practically untouched by the axe, notwithstanding the millions of potential capital that they represent in marketable state. Known botanically as *Swietenia Mahagoni*, this beautiful tree attains a height of 100 feet or more, and grows to an immense girth. Sound throughout, no better wood could be found for the manufacture of furniture.

Honduras

II. The Story of the Central American Buffer State

By Percy F. Martin, F.R.G.S.

Author of "Through Five Republics of South America," etc.

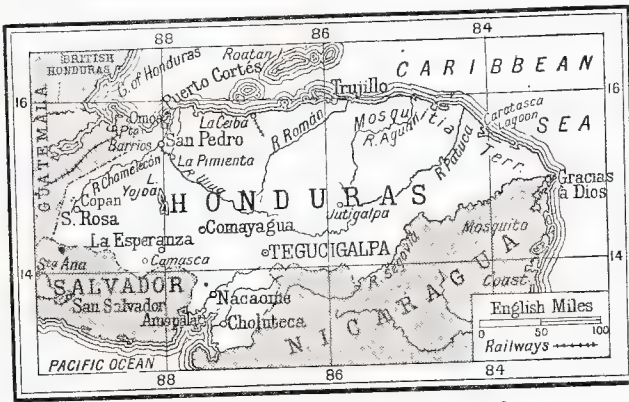
HONDURAS, among other countries of the New World, owes its discovery to the Genoese traveller Cristóbal Colón (Christopher Columbus). Sailing along the coast to Cape Gracias à Dios, on a certain day in August, 1502, upon his fourth and last voyage, and accompanied by his brother Bartolomé, the intrepid explorer landed on these shores, to find the natives unexpectedly friendly, but curious. After formally annexing the country in the name of his Sovereigns, Ferdinand V. and Isabella, Columbus returned to Spain, only to die there, a poor and discredited man, four years later.

The dispatch of Hernando Cortés and his hosts followed. They speedily conquered the country, their colonising progress being accompanied, however, by few

changed conditions. Independence has been described—was it not by Napoleon?—as "a rocky island, like honour, without a beach." The Hondurans soon found that it had its responsibilities as well as its privileges, and self-reliance its drawbacks.

At no time has the small State produced any leader or patriot like Miranda or Sucre, of Venezuela; Bolívar, the Washington of South America; San Martín, the great general of Argentina; Artigas, of Uruguay; O'Higgins, of Chile; or Morélos, of Mexico. But Morazán is still a name famous in Central American history. He it was who led the successful revolt in the nineteenth century against Spain, and although in the end he personally failed to maintain his influence, he failed gloriously.

Honduras' political history proved comparatively uneventful until the struggle for freedom from Spain in 1821. Released from that domination, Honduras joined the Mexican Confederation, but broke away in 1823. Remaining in the Central American Federation, which followed, till 1839, the people formed themselves into an independent State; some twenty years later (November, 1859), Great Britain ceded to them the Bay Islands and, later on, helped to finance their governments. After many tentative forms of



THE REPUBLIC OF HONDURAS

of the customary Spanish brutalities. The fact that there survive to-day numerous pure-blooded descendants of the original inhabitants testifies to the comparative mildness of the conquerors' methods. But their progress was not without difficulties. Writing to Ferdinand's successor, Emperor Charles V., on September 23, 1526, Cortés observed: "I can assure your Majesty that even the horses, led as they were by hand and without their riders over the tops of the hills, sank to their girths in the mire!"

Once free from the bondage of the Spanish vice-royalty—with its perpetual exactions, abuses, cruelties, and injustice—the Hondurans found themselves handicapped by their poverty, and confronted by fresh problems arising from the

administration, the first Constitution was adopted in 1848; the second in 1865; the third in 1880; and the fourth, now in existence, in 1894. The capital was likewise changed from Comayagua to Tegucigalpa.

For years past Honduras has been—and for years to come seems destined to remain—the buffer-State between El Salvador, Guatemala, and Nicaragua, fated by geographical propinquity to sustain the shock of the rivalries, racial as well as political, of these quarrelsome neighbours. The unicameral Congress sits for sixty days, a period which may be extended forty days at its own discretion or that of the President of the Republic. He may also convene the Assembly in extraordinary session.

HONDURAS & ITS STORY

In 1860 a filibustering expedition under William Walker, an American of Scottish descent, landed at Trujillo from the United States and attacked Honduras, as Nicaragua had been attacked some years earlier (1855), the latter people being compelled to elect him President. This second expedition proved the last; Walker, surrendering to the British, was tried and executed by his enemies. In 1906 Honduras and El Salvador went to war with Guatemala, while revolutions occurred between 1910-11. Boundary questions with its neighbours led to war on many other occasions. In 1911 King Alphonso XIII. of Spain settled one controversy with Nicaragua, and another with Guatemala two years later. President Dávila, obliged to resign in 1911, was succeeded, by Francisco Bertran (1913 and 1916), and by General Bonilla, a former Executive and refugee in the United States. A far-reaching treaty with the Northern Republic was signed November, 1913.

Several times Honduras has attempted to become a member of a Central American Union, as a safeguard against North American aggression, but no settlement has been reached. One further effort in this direction is being organized under the auspices of a "Central American Federation." The important commercial treaty entered into with Great Britain on January 21, 1887, was "denounced" in October, 1909, and came to an end in 1910. Although determined efforts were made by the British Minister (the late Sir Lionel Carden) to renew and improve the treaty, opposition by the United States Government prevented it.

Yellow fever raged in 1912 and 1919, when the Gracias and Cordona revolutions, among others, occurred, but were speedily suppressed. The British destroyer *Constance* took an effective part. Armed conflicts again ensued between Honduras and Nicaragua, August, 1918, and following months, while trouble threatened with Germany, the President placing an embargo on German lighters and interning their owners. General Rafael López Gutiérrez, a former revolutionary, became Executive in 1920. His opponent—Alberto Membreno, also a former president (he died February, 1921)—had caused popular risings, both United States and British warships again intervening. Fresh revolts broke out (February, 1920), martial law being proclaimed.

In August labour troubles arose, and the U.S. gunboat *Sacramento* landed troops at La Ceiba. In November, the presidents of Honduras, Nicaragua, and El Salvador met at Amapala, and in January, 1921, a diplomatic mission from Costa Rica visited Honduras. On June 5, 1921, was signed the Pact of Union with El Salvador and Guatemala. The finances of the States for 1919-20 fell into low condition, the public accounts showing a deficiency of 1,082,000 pesos, the total outstanding foreign debt (in arrear for nearly fifty years) now exceeding £27,800,000; the home debt reaches 3,556,000 pesos. In March, 1920, the British Controlled Oilfields, Limited, were granted by Congress a concession for oil over territory approximating 30,000 square miles.

HONDURAS: FACTS AND FIGURES

The Country

Bounded north by the Gulf of Honduras and Caribbean Sea, south by Nicaragua, Pacific Ocean, and Salvador, and west by Guatemala. Area about 46,250 square miles; population in 1921, 637,114, chiefly Indians, with an admixture of Spanish blood, and on the north a large number of negroes. Includes 17 departments and largely unexplored territory of La Mosquitia.

Government and Constitution

Republic under charter of October, 1894. Legislative power vested in Congress of forty-two members, one per 10,000 inhabitants, chosen by popular vote for four years, and Council of five ministers; President nominated and elected by popular vote for four years.

Defence

Universal service in regular army from age of twenty-one to thirty-five; reserves from age of thirty-five to forty. Total force 77,611, of which 21,505 in reserves.

Commerce and Industries

Chief products: Bananas, coconuts, coffee, tobacco, sugar, indigo, vegetables, yucca, wood, cereals. Castor-oil plant cultivated. Rubber

production is decreasing. Straw hats and cigars made for export. About 500,000 head of cattle. Minerals include gold, silver, copper, lead, zinc, iron, antimony. Exports, 1920-1921, totalled £1,357,147; imports, £4,180,675. Silver peso normally one-half of American dollar.

Communications

Mules and ox-carts general for travelling and transport. Between 400-500 miles of railways. Telegraph lines 4,663 miles; telephone lines, 877 miles.

Religion and Education

Prevailing religion, Roman Catholic, but without State aid; all creeds guaranteed freedom. Education free, secular, and compulsory, from age of seven to fifteen. Over 900 schools; Central University, Central Institute for secondary instruction, and a military and automobile school at Tegucigalpa; school of jurisprudence at Comayagua.

Chief Towns

Tegucigalpa, capital (population, about 40,000), La Esperanza (11,450), Santa Rosa (10,570), Choluteca (8,060), Nacaome (8,150), San Pedro Sula (7,800), Comayagua (3,000).



YOUTHFUL ASPIRANTS FOR THE FAVOURS OF CUPID

A quaint village custom is observed in the Baja district of Southern Hungary. On certain days the unmarried women and girls, carrying vases of flowers and roasting sterno, go into the fields to prepare a meal for the young suitors. The flowers and fruit are presented, and if a man fancies a particular girl he hands her a large lump of sugar as a token of their betrothal.

Photo. Keszler, Budapest.

Hungary

I. Magyars & Tziganes of To-Day

By F. H. Hamilton

Writer and Traveller

ALONE among the nations of Europe the Hungarians, or as they prefer to be called, the Magyars, have kept up the structure of medieval society, or rather the structure of society into which that of the Middle Ages developed. What rural England was in the eighteenth century, when it was described for us by Addison, in his *Sir Roger de Coverley* essays in the "Spectator," Hungary still is to-day. There is the same dependence upon agriculture. There is the same separation of classes, which does not prevent the magnate or the squire from being on excellent terms with the farmers and peasants. There is the same simplicity of outlook upon life.

The Magyar magnates, it is true, have been influenced ("corrupted," the purists say) by their life in Vienna, by their habit of travel, by the readiness with which they pick up foreign, especially English, ways. But the class next to them, the lesser nobility, what we may call the squires or the county families, have been mostly too poor to change their traditional mode of living. They have maintained the feudal aspect of social

relations. Originally all who owned land were "nobles," and helped to put armies into the field by sending one or more knights at the king's call, or by contributing to the outfit of one. In return for this service they were excused from the payment of taxes, and they enjoyed this exemption up to 1848, a curious relic of bygone feudalism. In that year the squires determined to surrender their privilege, but the magnates would not give it up until it was taken from them.

Nor have the magnates yet abandoned the wearing of their traditional costumes, which make them look as if they were go-

ing to a fancy dress ball in some family costume kept carefully in an old chest with lavender and rosemary. These are, of course, kept for ceremonial occasions; but there is no disposition to fall in with the general disposition elsewhere to regard such finery as antiquated, and to leave dressing-up to children. It was partly because the Austro-Hungarian Foreign Minister in 1914 was known to the world by a photograph taken in his Magyar magnate's dress that the world refused to take him seriously, and instinctively



VESTAL VIRGIN OF HUNGARY

On the eve of marriage, clothed thus in spotless raiment, she is expected, by custom, to spend a day and night before the village altar worshipping the Holy Virgin

Photo, Kankovskiy, Budapest

HUNGARY & THE HUNGARIANS

sympathised with Serbia in the quarrel over the murder of the Archduke Ferdinand. Any kind of uniform is dear to the Magyar mind. No such variety of military equipment was ever seen to compare with that which amused the visitor to Budapest during the early years of Admiral Horthy's "reign." It seemed as if every officer one met must have designed his own kit, and tried to outdo all the rest in elegance and originality.

Next to the squires come the members of the professional class, very few in

number, the business men, not more numerous, and the shopkeepers in the towns. This section is made up largely of Jews, and the feeling between Magyars and Jews, which had improved during the period before the Great War, has become dangerously bitter again. There is in the country a long and evil record of persecution. Not until the end of the eighteenth century were Jews admitted to the right of voting, and then they were subjected in many places to an odious form of derision. An Imperial decree allowed them to



SWEETHEARTS LINKED BY SWEET SYMBOLISM

Large lumps of sugarloaf are displayed in the window of a girl-vintager's house in the Baja district on the Danube to signify the fact that she has become engaged. These sweet emblems of affection are not usually removed from view until the marriage has been celebrated, and the arrival of the rustic lover at his lady's home would indicate that the course of their true love is running smoothly

Photo. Kádár, Budapest



THE WOMAN AT THE WELL, A FAVOURITE TRYSTING-PLACE

Is a hamlet not far distant from Kisköcs, this well is the most popular of fastidiums. In the drier of seasons its waters never fail, for, as is many a Danube region, the supply is drawn from that grand old river which, to some extent, makes up for Hungary's lack of seaboard. If this wooden wheel could speak, it would relate countless happy stories of rustic lovers

Photo, Kankovszky, Budapest

take German names in place of their own Hebrew names. Very many were ticketed with their nicknames, often opprobrious, given them by their Magyar neighbours. Thus one would be called Redhead, and another the Fire-extinguisher, and another the Knocker. These and many such surnames exist to this day, perhaps altered in spelling, but recalling the time when the Jew was an object of contempt and derision.

The revival of these feelings, with fear added, is due partly to the capture of commerce by the Jews, partly to the bitter resentment aroused by the short Bolshevik experiment in Hungary, which was directed mainly by Jewish

revolutionaries. Since there existed no middle class when the country began to come within the orbit of the European trade system, and since the nobles would have nothing to do with trade, the Jews had it all their own way. They took to business with alacrity, and soon had pretty well all of it in their hands. This turned the aristocracy against them, and they naturally struggled against this ill-will by making the most of the power which money gave them. They went into politics, their influence became noticeable everywhere.

Most of those who have made the art, learning, and science of Hungary known outside its borders have belonged to this race. They have the lowest



FEMININE CONFIDENCE FLAUNTING IN FROCKS AND FRILLS

She comes down the steps with a splendid swagger, both of proud consciousness that her frock is good against the criticism of any envying woman, and that her face and figure will command the admiration of any man. Physically not unlike a Turk, this woman is of the semi-Oriental Hungarian aboriginal stock, and belongs to the district of Borsod, about fifty miles from the junction of the Danube and the Drave.



PAUSING FOR FRIENDLY CONVERSE AFTER CHURCH SERVICE

After attending church these Hungarian women, in their voluminous black garb, find it pleasing to relax a little and chat together before wending their several ways back to home. Perhaps they are discussing the sermon, and the little girl in white stands listening to the enlightened opinions of her elders. The façade of the building from which they have just emerged can be seen in the background.

Photo, Kraslowitzky, Budapest

HUNGARY & THE HUNGARIANS



LORD OR HENCHMAN?

With his neatly, spright aspect, elegant appearance and handsome costume, he might well pass for the Mayor of Debreczen, whose worthy coachman he happens to be

Photo, A. W. Colby

percentage of illiterates among them, the Evangelical Protestants coming close after, with the Roman Catholics some distance behind, and the Orthodox (Eastern Church) out of the running. It is unfortunate that "Christian" should in Hungary mean anti-Jewish, for although the Jews are only about five per cent. of the nation, they include half the doctors, engineers, and lawyers. The "Christian" parties proclaim their hostility to liberty of speech and the Press; they favour the policy of the heavy hand upon all who advocate change. These are the views which triumphed as the result of the excesses of

the Red Terror. The White Terror which followed was just as bloodthirsty, but it was regarded as a justifiable reprisal.

Under the reign of Admiral Horthy the small landowners controlled Parliament, and "Christian Nationalists" held the greater number of Cabinet offices. Admiral Horthy had all the simplicity of the Magyar squire, therefore he seemed to this class to be well qualified to rule. His conceptions of



IN THE HUNGARIAN HIGHLANDS

Dauntless the wanderer as well as the verdant hillside, her fingers never at rest. In simple guise, Hungary has cherished many an ancient industry

Photo, Florence Farmborough



COOPERATION IN JELLY MAKING AT CZINKOTA

They are making plum jelly, an almost universal task in Hungarian villages in the autumn, husband and wife taking turns at stirring the jelly, which must be kept up continuously for twenty-four hours. At first sight the husband seems to be wearing the petticoats which his wife might have donned with advantage, but in fact they are trousers cut very wide and loose

Photo, A. W. Cady

HUNGARY & THE HUNGARIANS

politics were childish. He would declare, for example, that he was in favour of a free Press, and then go on instantly to say that "of course anyone who published anything hurtful to the country must be severely punished." That kind of "freedom" seemed right to the minds of the peasants as well as to those of the squires. The peasants supported Horthy, therefore, and opposed the return of the ex-Emperor



YOUNG MATRON OF MEZÖKÖVESD

On her head is a floral coronet, the symbol of the newly-married woman, which tradition decrees that each wife must wear for a year after marriage

Photo, A. W. Cutler

Karl Hapsburg because the revolution had given them land and because they grudged the money spent on keeping up an Imperial Court.

This shows that the Hungarians are "realists" in political affairs; they

think more of their interests than of traditions. Half the nation belongs to the Roman Catholic Church, and that Church would have been glad to see the Hapsburgs in power again. But the peasants shook their heads shrewdly, and without their support no attempt at restoration could be anything but a failure. Calvinism is fairly strong, and perhaps the sturdy independence which that faith fosters has had some effect even upon those who remain in the Catholic fold. It is not practised gloomily, it puts no ban upon enjoyment. If it did that, it could never have gained any hold upon the cheerful Magyars. After Sunday services there are village dances; these take place even under the church walls, and the pastors raise no indignant protest.

The Magyar capital, as the town of Debreczen (Debreschen) is called, is also known as "Rome of the Calvinists," and here is the centre of the Reformed religion. This is in truth a "city of the plain." You drive straight out of it on to the vast dusty level puszta, three hundred square miles of it the finest pasture in Europe, where countless cattle and sheep and horses are raised, not to mention pigs and chickens. With immense wheat and maize fields as well, Hungary can do far more than support itself in the way of food. Everywhere the bread is fine and white, butter abounds, meat is cheap; only in the slums of Budapest does one see anything like oppressive poverty.

The cowboys, the shepherds, the horse-breeders, are all of them worth study. They have their own customs and costumes, their own traditions and methods of life. The coats they wear are of rough sheepskin, worn with the fleece inside as soon as the cold weather begins. They spend most of their time in the open, but slip off whenever they can to the inns of the plain to eat and drink by the warmth of a fire, and to make love to the first woman they come across. The Magyar is a great lover, he makes an art of courtship. Much as they admire the English, the Hungarians cannot understand what they

RURAL HUNGARY

Magyars In Rich Attire



These are no young priests in costly ecclesiastical vestments, but mere peasant lads of Mezökövesd in their ordinary Sunday garments

Photo, A. W. Cutler



En route to market these Hungarian housewives indulge in a confidential chat ; the geese half suspect that it closely concerns them

Photo, A. W. Cutler



Peacefully they pass their days in a sequestered village of the Hungarian Lowlands, recking nothing of the weal and woe of urban life

Photo, A. W. Cutler



*Their country is the world, Hungary a chosen home. Of rare beauty
the gypsy lass is versed in every wile liable to distract the heart of man*

Photo, A. W. Cutler



By means of the crudely-fashioned crucifix and his supplicatory lament, this crafty old beggar of Hungary harvests many a coveted coin

Photo, A. W. Cutler



An Hungarian wife's industry is well illustrated in the family wardrobe. Her rich embroideries on aprons and shirts give to these home-made garments an impression brilliant in the extreme

Photo, A. W. Cutler



Unique but effective is this headdress, with a cone-shaped basketwork structure enveloped in a florid silken kerchief, but fashion-mongers are unknown in Mezőkövesd, the home of these stately young dames

Photo, A. W. Cutler



This boy and girl of Csömör display their Slovak origin in their distinctive attire and attitude, characteristic of an old Slav dance



Sturdy of frame and serene of face, she is an embodiment of the robust rural scenery adjoining Lake Balaton where her lines are set

Photo, Underwood Press Service



A lowly Magyar couple, but in their rustic romance a medieval princess bidding her lover godspeed as he sets forth on knight-errantry



The embroidered bolster of this Mezőkövesd baby is a fantastic garden of silken blossoms reared by the Matyó mother's patient skill



Headman of one of the cowherd stations on the Hortobágy Plain, he is looked up to as a demi-god by his company of lively young herdsmen

Photo, A. W. Cutler



Far from the world dwells King Cowherd ; his palace—a rude reed-shelter, his kingdom—the infinite expanse of the great Hortobágy Plain

Photo, A. W. Cutler



Full of animation and colour is this courtyard of a Magyar peasant home, where to the lusty acclamation of small maidens a big sister shyly treads the mazy steps of the Csárdás, the Hungarian national dance



Pedigree peasants are numerous among the Magyar people, many of whom can trace their families back to the 13th century. In their houses and resplendent costumes ancestral influence still holds its own



HUNGARY & THE HUNGARIANS

call the coldness of the Anglo-Saxon. They themselves are temperamentally inflammable, they slide from one great passion into another with rapturous delight. This helps to explain their delight in music. Nowhere else does the "concord of sweet sounds" have so palpable and so complete an influence. Nowhere else could one imagine a Prime Minister dancing by himself to the strains of a Tzigane band for hours on end. That was a practice of Count Tisza's; no one thought it in the least odd.

Where the Tziganes, or Gypsies, came from exactly is matter of dispute still. They are certainly of East Indian origin, and they seem to have made their appearance in Hungary some 400 years ago. They wandered about, making music for a living, and they have gone on doing that ever since. If you see a band of them in a fashionable restaurant in the capital, they look clean and smart in their evening clothes; though the leader, who both leads and plays the violin, will probably have long hair with a good deal of oil in its curly blackness. Hire a company to play in a private room or, better still, go to a Tzigane village, and you will see what they are like in their natural state. The children are lovely little ragamuffins; their black eyes glitter with an unearthly fascination, their black curls enforce the charm, their dusky limbs are perfectly formed and can be seen to perfection, since their clothing is of the scantiest. Until they are between twenty and thirty the Tziganes, men and women both, keep something of the beauty of their childhood. Then it fades rapidly into



BRIDAL PAIR FROM THE SARKÖZ DISTRICT

There are still in Hungary some racial reminders of the days of Turkish invasion in the shape of a semi-Oriental strain which persists in this particular region. The crinoline is a feature of the bridal attire

an unlovely decay. They live in a state of indescribable dirt, ignorance, laziness and contentment. They are thieves by profession as well as musicians, though it is only fair to them to admit that they have begun lately to take up more creditable ways of gaining their livelihood than begging, telling fortunes, and picking up any trifles that come within reach of their long, lithe, olive-coloured hands.

Though there are less than half a million of these strangers in Hungary, they have done a great deal to make the country famous. It is by Hungarian music that Hungary is chiefly known throughout the world, and it is the Tziganes who have given it a world-wide popularity. There seems to have been always a musical strain in the



GYPSY PATERFAMILIAS ENGAGED IN THE FAVOURITE PURSUIT OF MENDING A FAMILY CALDRON

The gypsies are believed to have come over to Europe early in the Middle Ages, and their appearance and the structure of their language would prove them to be undoubtedly of East Indian origin. Like all their kindred, the Hungarians Gypsies seem to have a flavor of a solitary life, and are ever on the move. The term, when they come to work, their great skill as basket and metal workers, and as makers of the large iron pots used in the making of preserves, of which Hungarians are very fond.



VAGA BOND SONS OF HUNGARY WHOSE MUSICAL CAPABILITIES HAVE BROUGHT FAME TO THEIR FOSTER-COUNTRY
 Through the wandering gypos of the fourteenth century, dance music became popular in Hungary. Greatly sought after at wedding
 beer classes, the Hungarian gypsy bands also found entrance into the palatial homes of the nobles and the wealthy, and their popularity has never decreased.
 Dondoric Kalmán, who acquired great fame in the sixteenth century as a violinist, was one of these gypsy musicians

Photo, A. W. Cady

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Magyar temperament. The instruments with which the people of the Great Plain beguile their long hours have a very long ancestry. The *tilinko* (flute), which the shepherd or the cowboy will pull out and play when he feels joyful or melancholy, and the lute, which is played in the villages to-day, were used in very early times. The violin was, however, probably introduced by the gypsies, and that is the instrument which has done everything to carry Hungarian music into all lands.

It is the alternation of wild, reckless delight with slow, sad, thoughtful, measured cadences that gives the *czárdás* or inn dances their fascination, and these effects could be obtained from no orchestral combination save strings. As one listens to them one is inclined to think that the violin was invented for such contrasts, and that it ought to be used for Tzigane music alone. Upon the Magyars this music has a positively intoxicating influence. There is some beat in their blood



MONEYED MEMBERS OF A TRIBE OF THE WANDERING FOOT

The classic and fertile lowlands of Hungary are especially congenial to the gypsy, and many of these vagrants amass much wealth from their diversified pursuits in this country. They are all extremely fond of gaudy colours and glittering ornaments. The big silver buttons displayed on the man's coat weigh several ounces each, and can be purchased from him only at a fabulous price.

Photo, A. W. Gower



FAMILY TRIO ARRAYED IN ITS BRIGHTEST AND BEST

The vivid colouring of many of Hungary's wonderful costumes believes the monotony of more than one drab town throughout. In the country, where these bright hues stand so well with the clearness of the atmosphere and the beauty of the landscape, they are particularly gratifying to the eye. The Mezőkövesd mother stands second to none in her skilful blending of busy colours.

Photo, A. W. Coker

which responds to it; it has a meaning for them which can be but dimly discerned by other nationalities. This is symptomatic of a more elemental nature than any which can be found among the peoples of Europe farther west.

Hungary is the gateway of the East. Beneath a veneer of Western civilization and convenience one comes quickly to the essential Eastern character below. The Magyars are like the Arabs—they are never insignificant. Tall and graceful in figure, moving with an indolent ease, they would rather ride than walk (which is true of the Arabs again), they would prefer wasting time elegantly, if that were possible in all seasons, to working hard. In the short

summer this is utterly impossible for those who work the land. From sunrise to sunset they must labour—that is to say, from between three and four in the morning until after eight at night. After this effort they seem exhausted, nor can one be surprised at that. Yet they are never too tired to welcome strangers. Hospitality is another of their Eastern characteristics.

In all countries where the distances between towns, even between villages, are considerable, and where there are very few inns that travellers can rely upon, there is a readiness to receive guests in private homes. In Hungary the word "readiness" does not sufficiently describe that kindly desire to be



THE EVENING MEAL AT A PEASANT STATION OF THE HUNGARIAN COWHERD ON THE MONTENEGRO PLAIN
 The great plain of the Hungarian lowlands is the heart of Hungary and the home of the massive Magyar landmen. There are three varieties of landmen who live on this vast flat land, which, like a calm ocean, stretches away into infinity—the borderland, the commons, and the shepherd. The stations of the cowherd, or *gajdos*, are dotted at wide intervals about the plain, and the life lived in these solitary dwellings is simple and primitive in the extreme.

Photo, A. W. Carter



LEISURE HOUR OF THE HUNGARIAN COWHERD

Glimpses of modern civilization find their way now and then into the remote solitudes of the Hortobágy Plain, and while the cattle are housed in the byres, the cowboys gather round the gramophone and, with rapt attention, listen to Hungarian songs sung by famous artistes in far-away cities, rumours of which float across to these lonely prairie-dwellers like fairy-tales from another world

Photo, A. W. Cutler

of service to the foreigner which is so universal and so pleasant to recollect. The Magyar regards hospitality not merely as a duty, but as a pleasure; he is an enthusiastic host, the best he has is put at the stranger's disposal; he considers no expense or trouble too great for the foreigner's entertainment.

The salutation so common, "Ista hozott" (God has brought you here), is a literal expression of the feeling in a Magyar heart when a guest presents himself. If it be summer, staying in Hungarian homes, whether they are nobles' castles or squires' manor-houses or peasants' farms, is delightful. In

cold weather the closed windows and the rooms filled with smoke may be found uncomfortable. Not even the sacred duties of a host can overcome the Hungarian dislike of open windows and fear of fresh air. It may be, also, that the eating and drinking will be too plentiful for those who are not accustomed to such profusion. The cleanliness which is found among all true Magyars will, however, be most comforting, and will make up for any shortcomings in other directions.

Mr. Foster Bovill, in his valuable study of "Hungary and the Hungarians," tells how he was struck by



GESE THAT LAY THE GOLDEN EGGS FOR THE HUMBLE HORTOBÁGY FISHERMAN

This tumble-down house, made of adobe and thatched with reeds and straw, is one of many situated on the banks of the Hortobágy river, the Hungarian stream that meanders over the vastness of the plain of the same name, in which vast expanses of flat country—100 square miles—great herds of cattle have their grazing ground. This fisherman takes much pride in his flock of geese, which are allowed to wander daily along the plain under the vigilant care of a young groom.

Photo. A. B. Guder



PREPARATIONS FOR A FISHING EXPEDITION DISPLAYED ON A BANK OF THE HORTOBÁGY RIVER

Preparations are begun some days before the expedition, for the fishermen know that success depends largely on the condition of his nets and traps. He is a man of many tricks, and when out a by no means inoperative substitute for bait, plaiting mats, and making baskets of reeds and osiers. Solidarity and homogeneity mark his successful days. The spirit of the Hungarian folk is in his spirit; the same absolute straightness and the same taciturnity characterize both.

Photo, A. H. C. Co.

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two features of an institution specially for young offenders which he visited some years ago in the town of Kassa. These two things were "the daily use of the tooth-brush and the neat folding of the clothes every night." The Magyars are a clean folk, like the Finns, to whom they are related, both being descended from Asiatic stock, as may be seen in both countries by the prevalence of slightly oblique eyes and eyebrows, with cheekbones set rather high. They have not, however, cut themselves loose yet from their Oriental character, as the Finns have done.

Among the higher aristocracy the outward habits of life are those of the West. Knowledge of French, English, and German is usual. English clothes are worn by the men. It is enough to label anything in a shop-window "English" to make it popular at

once. Many of the oldest and richest Hungarian families have been well known and warmly liked in England for a great many years past. They have been familiar figures on English racecourses, for they are as fond of horses and of racing as the British aristocracy in whose country houses they used to be regular guests. But their ideas, when they are at home, are not those of the twentieth century. Duelling, which has died out almost everywhere else, killed by commonsense and ridicule, is still a custom of Hungarian nobles. There is an Anti-Duelling League, and there is a law which makes the duel technically illegal; but it is not by any means rigidly enforced.

With a mentality which can tolerate such an anachronism as this, the Magyar aristocrats could hardly be expected to hold other than antiquated views



HOME-MADE FISHING TACKLE OF THE HUNGARIAN PEASANT

Parallel to the Bakony Forest lies Lake Balaton, Hungary's largest lake, some fifty miles in length and ten miles in width. It is a shallow lake, its depths not exceeding thirteen feet, is fed by springs, and has its outlet to the Danube by the Sio. Here the fisherman reaps a moderate harvest of fish, and in the surrounding marshy shorelands may collect many eggs and young wild fowl

Photo, Underwood Press Service



PAYING HIS RESPECTS AT THE PARENTAL PORTAL

Courtesy, that charming characteristic of the Hungarian, is eloquently portrayed in this photograph, where a gallant of some ten summers is seen bowing the head of a juvenile courtier with all the grace of a courtier. The head of a lady is usually bowed on arrival and departure, and this custom is observed even among the children, just as in the matter of dress young and old wear similar fashions.

Photo: A. D. Cullen

as to the relation of landlord and tenant. For a long period there was a steady drain of peasants to the United States, the number rising sometimes as high as 150,000 a year. The people in the country are better off than they were, but the process of breaking up the huge estates of the magnates is still regarded as a step essential to the contentment of the people.

With feudal notions about landholding went a wide and unfortunate gulf between capital and labour. More than four-fifths of the working population are engaged in farming; the remainder, who sought their living in the towns, had a hard and hungry time to go through in the early days of Hungary's industrial development. This only began about the last decade of



BUDAPEST AND ITS GREAT MARKET OF FLOWERS

An Hungarian tradition—a meeting numbers of people—is responsible for a great display of flowers every year at the market place of the capital. On All Saints' Day, Nov. 1, crowds throng this fine tree-grown square, and the balconies are crissed of their beautiful contents. Then those who have not lived in this square way to the market, which break forth in wreaths and garlands, while, when night comes, special illuminations light up the massive street.

Photo. A. W. Coker



SHOPPING DAY IN THE OPEN-AIR MARKET QUARTER OF THE TOWN OF DERRECZEN

Those who buy and sell here have learnt to digress with stalls for the wares and are content to haggle and display goods on the ground. Chickens are the principal kind of stock on sale in this particular street, and the long lines of women who are vending them sit facing each other with the public walk between. The women carrying a child on her back is a beggar who hopes to arouse pity herself and her burden the sympathy of the spending crowd.

Photo: A. H. Carter



BRAVE HEARTS AND STRONG

A happy smile seems to this where man and wife—simple Hungarian country folk—with glad hearts and faces work side by side in the fruitful fields. Little is necessary to satisfy their wants; they are contented with their lot, and never despair, even when the soil in its intractability fails to yield the crop which shall sustain for them a meagre subsistence.

Photo, J. W. Collier

the nineteenth century. Until then the Hungarians had depended largely upon other countries, chiefly upon Austria, for factory products. Their own industries were of the small home-worker kind, sufficient for a sparse population, but inadequate when the country began to fill up. Between the beginning and end of the nineteenth century the nation increased from six millions to sixteen.

If the natural course had been followed, and Hungarian manufactures had been taken in hand as they were

in other countries by a native-born middle-class, it is probable that the workers would have had better treatment.¹ For there is in the Magyar nature a kindness and a sense of comradeship which keep relations surprisingly sweet between magnate or squire and the children of the soil. These qualities would come into play in the factories also if they had been built and equipped and managed by natives. But the Government, seeing, perhaps, that the Magyars were

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neither inclined nor fitted for such enterprises, did all it could to encourage foreigners to start them. Then it soon had to intervene to protect the workers. As early as 1891 an Insurance Fund was established by law, which gave sick pay, provided doctoring and medicine, with confinement allowances for married women, and a sum to pay funeral expenses in case of death. To this fund both employers and employed were bound to subscribe. It was not until many years later, the Hungarians are fond of pointing out, that such insurance was introduced in England.

Since the Great War, all who can use their hands have been better off in Hungary than those who depended on their brains for their livelihood. The disastrous drop in the purchasing power of the currency reduced many who had

been in easy circumstances to poverty, which made it difficult for them even to exist. All who subsisted on fixed incomes from investments or house property, all who lived on pensions, all who were engaged in teaching, all who did clerical work of the simpler kind, found that sums which had served to keep them in comfort before scarcely enabled them to pay for a poor lodging and for just enough food to keep them alive.

This has been a damaging blow to the recently formed middle class, especially to the Magyar element in it, which has not proved itself so ingenious as the Jewish element in discovering ways of escape from utter ruin. All who possess land and can cultivate it are prosperous, all who can undertake manual labour are pretty sure of a good



HUNGARIAN BEGGARS RESTING UNDER THE GREENWOOD TREE

The hedge-side makes a welcome resting-place, and the woman sucks consolation from her huge pipe, with a gleam between pads at her lord and master as he swatches the few tomatoes he has managed to get. Her dress is a medley of oddments; his boots seem, so to speak, on their last legs. They have chosen the tramps' road and find in it consolations for its penalties

Photo, A. W. Culler



"WAITING ON BUSINESS": HUNGARIAN PEDLAR

His gaunt, familiar figure is often seen outside the central station of Budapest, where he may be heard expounding the fine qualities of his thousand and one gimcracks which make appeal to the eyes of the passing pedestrians. Judging from his trim appearance he is doing well, and the neat, symmetrical knee-patches would suggest that a thrifty homewife exists not far off in the background.

Photo, A. W. Celler



KALOCSA WOMAN OF MANY ARTS AND CRAFTS

A pleasant-mannered people, the peasants of Kalocsa have many admirable attributes, and their hospitality is specially noteworthy. During the summer months some of the women find employment in the surrounding country places, where they undertake manual labour in the fields; in winter, however, home industry occupies their days, and much of their beautiful handiwork is produced

Photo, Andorvics, Budapest



HUNGARIAN ROMAN CATHOLIC PRIMATE TAKING PART IN A RELIGIOUS PROCESSION

There are many legally recognized religions in Hungary, including the Roman and the Greek Catholic, the Evangelical, the Unitarian, the Greek Oriental, the Gregorian-Armenian, the Baptist, the Jewish, and the Mohammedan religions. Among these there is perfect equality, each being independent in the administration of its own affairs, for the Hungarian State prebys found in the fact that religious toleration is one of its fundamental principles.

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wage; the stratum of the population from which the intellectual workers have to be drawn suffers severely, and finds it exceedingly difficult to educate the younger generation to take up and carry on the torch of enlightenment.

This is really a much more serious matter than the transfer of certain territories which were under Hungarian rule to Czechoslovakia, Yugo-Slavia, and Rumania. The Magyars deeply resent what they call the "loss" of most of their mountainous regions. This is, however, scarcely more than a sentimental grievance, whereas the weakening of the intellectual life of their country would be a catastrophe very hard to repair.

While they were united with the Austrians under the Hapsburg Crown, a great deal was done in Hungary by Austrian initiative for the benefit of the people, especially in education. There was an excellent chain of schools for teaching trades, which included all kinds of carpentering and heavy metal work, with lighter occupations such as

basket-making, toy-making, clock-making, woodcarving, and, for girls, needlework and lace. Already in this and in other educational directions a lowering of standard is noticeable.

In general the Magyars have not the same sense of order and skill in management that the Austrians possess. This is forcibly impressed on those who take the steamers which make the delightful voyage down the Danube from Passau, in Bavaria, through Linz and Vienna to Budapest. Those which are in the hands of Austrian managers are admirably clean, and all things are well arranged for the comfort of passengers.

In the boats under Hungarian control there is an Oriental disregard of punctuality, convenience, tidiness, regularity. The saloon is filled all day long; those passengers who have had their meal must be forcibly ejected to make room for others still unfed; there is a close, smoky atmosphere; the stewards rush about, getting more and more damp and dishevelled, and, instead of arriving at the advertised



RESPLENDENT REPRESENTATIVES OF THE HUNGARIAN ARMY

On the occasion of an important State or Church holiday, Hungary musters all her bravest and best to assist in the wide-spread celebrations, and the brilliancy of the cortège may be judged from this photograph. So picturesque is the national dress, that the Hungarian nobleman never fails to attract universal attention at ceremonial functions in foreign Courts



SUNDAY MORNING SCENE AT THE VILLAGE CHURCH

A colourful day is the Sabbath day in Meredivend, when the feminine population arrays itself in its best and brightest garments. In the wide skirts which swing from side to side in graceful folds as they walk, is the tight bodices, and with their neatly-combed heads, the girls resemble gaily humming birds as they flit about in the open, preparatory to attending divine service in the church.

Photo, A. W. Cutler

hour, the steamers reach Budapest late at night, when there is a fierce rush for the few cabs on the quay, and a stream of disappointed and wearied people seeking their hotels in the darkness on foot.

Yet it is worth arriving by night to enjoy the beauty of Budapest after the lights have come out on the hillside of Buda, and all that is commonplace by day has been transformed into a fairy dream. Pest is the new city on the flat right bank; it has grown very quickly, has over a million inhabitants, and covers a very large area, for the reason that the building of houses, offices, or shops with more than two

storeys has been begun only within quite recent years. It is not a city that leaves on the visitor's mind memories of any vivid sort. It has none of the mingled beauty and impressiveness of Vienna. Some of its public buildings are large and ambitious in design, but none of them has any outstanding architectural merit. The streets are agreeably wide, and there are many good shops; but they are scattered amid others which are poor in appearance, so the general effect is not striking.

The best streets in this respect are down towards the Promenade, or Corso, along the river bank, where the most

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fashionable cafés and restaurants are grouped, and where chairs are set out row behind row in warm weather, to be filled by those who do not care to stroll up and down the roadway along which no traffic is allowed at any time of day or night. When a military band is playing in the afternoon, or when the Tzigane orchestras are performing in the cafés at night, this is a very pleasant place in which to walk and to meet acquaintances. The Park of Budapest is at the extreme end of the city, so it is little used for social purposes. The Corso is convenient and admirably adapted for the sitting and strolling of those who wish to see and be seen.

In the capital the women are mostly of a rather opulent, Oriental type—those, at any rate, who are most in evidence. You have to go into the country to see the pure Magyar charm of feature and complexion. On the Corso there is more to admire in the way of dress than of beauty, so far as

the women are concerned. There is as much smartness here as in Vienna, though not quite the same impeccable taste. The men are well-set-up and mostly good-looking; they like to fancy they look like Englishmen, but their quick, excitable way of talking prevents the illusion from lasting long. They even call their cafés "kavehaz," in Budapest, under the impression that this is how coffee-house should be pronounced. Very fine rooms these places have, with innumerable newspapers and magazines, and seats outside on terraces, and all kinds of refreshing temptations as well as delicious Hungarian coffee.

At a certain time in autumn almost everyone has before him a huge slice of red pumpkin, iced and running with juice, as welcome an aid to getting through a hot day as could be imagined. And the days in autumn are hot, lovely, mellow days, that prolong the summer till October. Then there is a pause



TWO GAILY DECORATED STRINGS TO HIS BOW

The Hungarian Slovak has a natural inclination to agriculture and the breeding of cattle. He is by choice a herdsman or tiller of the ground, and by dint of hard work seldom fails to reap a plenteous harvest from the soil. These peasants of Csömör, near Budapest, although Magyarised, are of Slovak descent, and their distinctive raiment is not the least apparent of their racial characteristics

Photo, Kankovszky, Budapest

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before winter begins in earnest. In Budapest there is not generally a long or severe spell of cold weather, but on the Plain there are snow and ice in plenty, and all over the country people are glad when the spring begins and the sun shines with power again, which it does early in the year.

Summer or winter, spring or autumn, the sight of Buda by night is a perpetual joy. Opposite Pest the older town climbs up a steep hill, with the ruins of

world. There are waters of some value, too, on the Margaret Island, which lies in the Danube a little lower down and provides the people of Budapest with a place of entertainment something like the Wurstel-Prater in Vienna. It is a pretty spot on a summer evening, and those who prefer quiet to the insistent orchestras and the chatter of the crowd can find it easily by strolling a short way under the dusky trees. From here or from any part of the Pest



SIX MERRY SCHOOLBOYS SEATED IN A ROW

Hungary ranks high where charitable institutions are concerned, especially those connected with child welfare. The State is the "over-parent" of every boy and girl born within its borders, and expends much anxious thought in its efforts to maintain health and happiness among the children. The joyful expressions of these small boys, so neatly clad and wearing the characteristic apron of the peasantry, would argue well for the parental care

Photo, J. W. Cutler

a citadel on the top. Here for a century and a half the flag of the Crescent floated, and the Turks were in possession of most of the country until, in 1686, they were for ever driven out. Buda had been a city long before that. The Romans found a Celtic settlement there and turned it into an important place. There are still traces of an arena that held 20,000 spectators, of a theatre for 8,000, of temples and baths.

The rock was famous for its medicinal waters, which are still bottled here to-day. That called after the warrior Janos Hunyadi is known all over the

bank the myriad lights of Buda look exquisitely beautiful. The uninteresting royal palace on the hill can only be seen now as a pattern of gold dots on a cloth of black velvet. The modern ugly houses which have been allowed to deface the prospect by day are merely twinkling groups of yellow stars. The bridges which join the two parts of the city, the old and the new, have their chains of light reflected in the stream. The little steamboats which ferry passengers across and up and down move like constellations dropped from the sky. Thus the



GRACEFUL GIRLHOOD IN SUNNY HUNGARY

They are members of the peasant community of Kalocsa, a cathedral city and seat of a Roman Catholic archbishop, situated in the vicinity of the Danube, nearly seventy miles to the south of Budapest. Although not great churchgoers, the utterance of religious sayings comes very naturally to them, and in passing the time of day they often adopt some pious phrase as an appropriate salutation



"RING A RING O' ROSES" IN WIDE SWAYING SKIRTS

A peculiarly proud carriage and a graceful swinging gait are characteristics of these Hungarian women, who are descendants of a semi-Gypsy stock. Often very beautiful in face and figure, the attractiveness of their appearance is enhanced by their traditional attire, which, seen in the full glory of its harmonious colouring, imparts an impression not lightly obliterated from the memory

Photo, Kankorovitz, Budapest



HUNGARIAN GOOSEGIRL DRIVING HER FLOCK TO THEIR LAST DESTINATION: THE MARKET PLACE OF DEBRECEN
 Situated on a slight elevation above the sandy plain of the north Alföld is Debrecen, one of the most truly Hungarian towns in the country. Possessed of a famous historical past, the town, sometimes called the Protestant Rome, played an important part in the life of the nation. It is now one of the largest provincial towns in Hungary, with a very high level of industrial commerce and important life and transport facilities.

Photo. A. W. Carter



PONDEROUS WOODEN LOOM OF HUNGARY

Even in olden times the industries of the Magyars embellished many a palace and castle, and their pottery, embroidery, carpets, and ornamental leather-work were renowned in many large European towns. Constant struggles with overwhelming enemy forces greatly impeded industrial progress, but several of the artistic industries were preserved and developed in the homes of the peasantry

Photo by A. W. Coles

situation of Budapest lends it a charm which never stales.

For some the city has attractions of a different order. It has the reputation of being the gayest capital in Europe, the term "gay" being used in a technical sense and implying vicious. That is probably quite an undeserved epithet. There is, however, one line of "gaiety" in which the Hungarian city is perhaps pre-eminent. If you want to lose money by gambling, you can do it here with the utmost ease. Every kind of facility is offered. There are magnificent card-playing establishments in which the company is aristocratic and the play high. Among the

magnates this passion is very common, and stories are told of fortunes being wrecked over the green tables, and men leaving the rooms in the morning light beggars who the night before were rich.

If you feel that you would soon be out of your financial depth in such society, there is a wide choice of less distinguished gambling saloons. Or, supposing cards do not tempt you, you can get all the excitement you want by taking lottery tickets. Not only is there a State lottery for big prizes, but all sorts of private enterprises solicit your attention, most of them connected with charity, some even with religion. Churches have been built out of the



CONSERVATIVE PEASANTS WHO CLING TO ANCESTRAL CUSTOMS

Mozsdovesd, a market town of considerable importance, is inhabited by a people called "Matyók," a branch of the Peasant race. The peculiar traits seen at the dress-wear of the women on the right are stiffened with cardboard and covered with black velvet. As a small child she dressed in similar fashion, and if she lives to be a centenarian this queer style may still be seen on her

Photo, A. W. Cutler

proceeds of this form of gambling. Hospitals, schools, institutions for the relief of poverty and misfortune see nothing incongruous in raising funds by such means. Nor does there seem to be any reason why, if people will "have a flutter," they should not benefit some useful object instead of enriching private individuals. It will be long before the Magyars are cured of the idea that they are more likely to make a good living by the purchase of lottery tickets than by steady work. It will be long before the gambling mania can be shaken off. It goes with their careless optimism, their apologists say; with their love of taking chances; with their simplicity of

character. Traces of the same simplicity may be seen in the obligation upon all Hungarian subjects to belong, or to say that they belong, to some religious body. The State has long been the paymaster of all ministers of religion, Roman Catholic, Protestant, and Jewish alike. The funds for this purpose are provided by a personal tax which no one is allowed to evade. Everyone must call himself something and pay his tax to whichever body he has chosen, even though he never attends a place of worship at all. The system seems to work well enough; it ensures, at any rate, religious equality.

There is less need in Hungary than in Britain for the upkeep of philanthropic



HANDSOME HANDIWORK OF THE HUNGARIAN PEASANTRY

Hungary abounds in natural beauties, and her rivers and lakes, her highlands and lowlands contribute their full share to the fascinating scenery. In her people, too, a great love of beauty prevails, and in the lowland peasant home artistic skill is displayed in the fine embroideries on her peasant garments and sheepskins and the decorative designs on the earthenware household utensils

Photo, A. W. Cutler

institutions by voluntary effort. The State does a great deal in this direction, and does it handsomely. Children are looked after with especial good sense and care. Machinery exists which is a long way ahead of that in England for protecting them from cruel or even harmfully thoughtless treatment on their parents' part. There are kindly homes for those who have lost their parents or have had to be taken from them; all who are in any way handicapped for the race of life are helped. In the wise handling of young people who have drifted into crime Hungary's plan could hardly be bettered. Thus you find a mixture, sometimes

puzzling, sometimes irritating, always interesting, of old-fashioned prejudices and customs with ideas of advanced progress. Many of these ideas they owe, it must be remembered, to the Austrians; but they are hardly likely now to let them go, for the Magyar is anxious to stand well with the rest of the world.

Hungarian patriotism finds expression in the literature of the country, notably in the works of Nicholas Zrinyi (1618-64), who wrote the national epic; and George Bessenyei (1747-1811), the herald of a literary awakening; while among Hungarian writers of fiction Sigismund Kemény (1814-77) and Maurus Jokai (1825-1904) won wide fame.

Hungary

II. A Thousand Years of Magyar History

By A. D. Innes, M.A.

Lecturer and Examiner in History and Literature

HUNGARY, formerly a portion of the Dual Monarchy or "ramshackle empire" familiarly known as Austria, is to-day an independent State, whose boundaries, as a consequence of the Great War, have been defined upon a nationalist basis, and encircle it between Yugo-Slavia on the south, Teutonic Austria on the west, Czechoslovakia on the north, and an expanded Rumania on the east. The dominant race in Hungary, the Magyars, are of a stock entirely different from that of any of the encircling States. Its area corresponds but roughly to that of the historical Hungarian kingdom which generally extended over territories now assigned to other nationalities.

The area itself has been occupied by the Magyar people for something over 1,000 years. The popular inclination to connect the name of Hungary with the Huns is entirely erroneous. It is a corruption of "Ugrian," the title by which the Magyar invaders were originally known.

Turbulent Waves of Invasion

Apart from Trajan's military colony in Dacia, which was the beginning of Rumania, the Roman power never effectively penetrated beyond the Danube; nor did the barbarian tribes—presumably Slavonic—who were in normal occupation develop any organized attack on the Roman marches. In the third and fourth centuries, however, Goths from the north were making Hungary their base for threatening the Danube line, ejecting or dominating the Slavs. The fifth century saw the terrific incursion of the migrating Mongolian hosts of Attila and his Huns, who, however, vanished into space after Attila's death, and were heard of no more.

Slavs surged in again, only to be again subjugated in the seventh and eighth centuries by the Avars, of the miscellaneous central-Asiatic stock. The power of the Avars was broken by Charlemagne. Like the Huns, they disappeared, and once more a Slavonic power was being organized when, at the end of the ninth century, it was shattered by the Tartar Magyars, the Ugrians or Hungarians who, led by their mighty if somewhat mythical Khan Arpad, took permanent possession of the country and gave it their name.

The terms Mongolian, Tartar, and Turk are used, it may be remarked, for lack of any adequately distinctive titles of the far from homogeneous stocks from Central Asia which successively flooded into Europe by way of south Russia; stocks concerning which the only definite statement that can be made is that while they differed from each other materially, all were primarily nomadic hordes and none were Aryan.

Magyars Masters of the Land

From the days of Arpad the Magyars were the masters of Hungary. For a time they threatened the Western Empire, but in the middle of the tenth century met their decisive overthrow at the hands of Otto the Great. From that time they ceased to be a menace to the West, accepted Christianity, and at a later stage became a bulwark of Christendom against Mongol and Turk, both before and after the final downfall of the Byzantine Empire. In fact, with their Christianising under their Khan or King Geza, they began, so to speak, to become good Europeans. Geza's son, S. Stephen, or Stephen the Great, was the very remarkable ruler (997-1038) who raised the Hungarian kingdom from barbarism to civilization. He was not only zealous in the spreading of Christianity and of Western ideas by the foreigners whose presence he encouraged; he imitated the system which Charlemagne had initiated in his empire of dividing his own kingdom under "counts," who were not hereditary rulers but royal officials. He could not, however, overcome the established conditions which made the Magyars proper a ruling caste, and kept the rest of the population in a subject position.

Decay of the Arpad Dynasty

Under Stephen's successors (after an interval), Ladislas and Coloman (1077-1116), the borders of the Magyar kingdom were considerably extended, and its government was admirably conducted. But the later kings of the Arpad line degenerated; the effective power passed into the hands of the greater Magyar nobles, whose position had become hereditary. The disintegration was checked by King Bela IV. (thirteenth century) after Hungary had been devastated

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by the last great Mongol or Tartar deluge; but the ruin wrought thereby had been too destructive. The last of the Arpads could not maintain their authority, and at the beginning of the fourteenth century the crown of Hungary was bestowed on a foreign dynasty—a branch of the Angevin house which had recently been established in the kingdom of Naples.

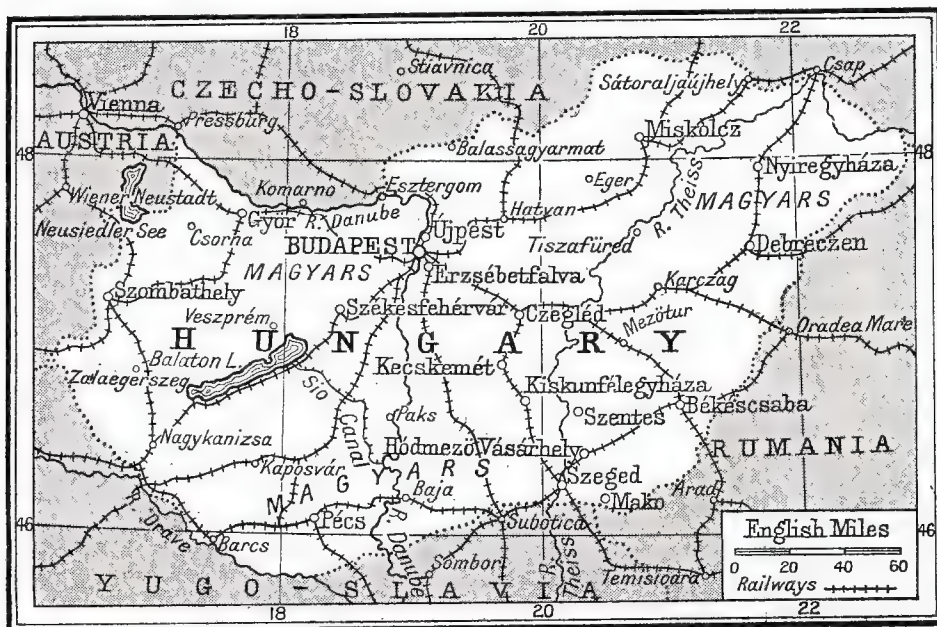
Charles Robert and his son Louis (1303-82), rulers of great ability, restored a strong and stable government on Western lines, the lines of French feudalism, developing the control of the crown over the great nobles, and the growth of the towns and of commerce, while they relied largely upon the aid of Italian and other foreign ministers. The royal family became closely associated with that of Poland, and from 1370 the two crowns were actually for a time united. During this period, however, the Ottoman Turks were beginning to establish themselves in the Balkan peninsula, and on the other hand the Angevin dynasty was weakened by the succession (1382) of Louis' two daughters to the crowns of Poland and Hungary respectively.

The marriage of one established the Jagellon dynasty in Poland; that of the other made Sigismund, best known in the West as a very unsatisfactory emperor, a very efficient King of Hungary. Single-handed, and with no support from the West, he held up the advance of the Turks under Amurath, or Murad II., and established the great fortress of

Belgrade, which, as long as it remained in Christian possession, was more than a thorn in the side of the Ottoman. But Sigismund, dying in 1437, was succeeded by his daughter's husband, Albert of Austria, who died two years later, to leave a disputed succession between his posthumous son Ladislas and Ladislas King of Poland, to whom the Hungarian nobles offered the crown.

During the troubled years which followed, the defence of Hungary against the Turk devolved upon the hero Janos Hunyadi, a gentleman of the southern marches who had risen to authority by sheer force of character and ability. His military achievements wrung from the Ottoman the peace of Szeged (1444), to which the de facto king Ladislas having assented, immediately broke. Ladislas was then killed in an overwhelming defeat at Varna, and Hunyadi, obviously the necessary man, was elected "governor" of Hungary. Before he died, in 1456, the Moslem tide was stemmed, though it had submerged Constantinople, and two years later Hunyadi's son Matthias "Corvinus" was unanimously elected king of Hungary on the death of the still youthful Ladislas "Posthumus."

The reign of Matthias was the most brilliant period of Hungarian history. On every side the young king's arms triumphed. In his father's day the Hapsburgs, as the guardians of young Ladislas, and the Bohemians, whose crown he also inherited from his father, had occupied the western and northern



THE MAGYAR STATE OF HUNGARY

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provinces of the Hungarian kingdom. Matthias drove both of them out, beat off the Turks, and organized not only a regular army under his own control, but also a great Danube flotilla. His troops and his very able finance ministers enabled him at once to present an invincible front to enemies on all sides, to restore an irresistible royal authority, to re-establish order and law, to rule with stern but unerring justice, and to revive the material prosperity of his kingdom; though, despite his own vigorous efforts for the development of intellectual culture, it barely touched the nobles, and was practically restricted to the greater clerics and a few of the minor gentry.

Days of Glory under Matthias

He was working for great ends under difficulties which would have overwhelmed any less masterful personality, and though in his later years he was probably the most powerful potentate in Europe, the brief glory of Hungary was destined to prompt decay when his strong hand was withdrawn. His young heir was unable to retain his grip on the reins. The Magyar nobles wanted a king who would be their puppet, not their master, and in 1490 they elected the weak Ladislas of Bohemia, who promptly confirmed all their privileges and cancelled most of the salutary legislation of the great Matthias.

Chaos followed. The nobles acted after the fashion of the baronage of England in the nightmare reign of King Stephen. Each did what was right in his own eyes; together they made laws for the oppression of the peasantry. A fierce peasant rising in 1514 was brutally stamped out, like that in Germany a decade later, and the peasants were reduced to a condition of abject serfdom from which they never recovered. Ladislas died in 1516, and was succeeded by a child. The chaos grew worse. In 1521 the Turks captured Belgrade. Five years later they annihilated at Mohacs the hastily-summoned Hungarian levies.

Defeat and Partition of Hungary

The young king was killed. The Turks retired after devastating a quarter of Hungary. John Zapolya, governor of Transylvania, was elected king, while the crown was claimed by Ferdinand of Austria (later emperor) in right of his wife, the dead king's sister. In effect Zapolya retained the crown by ceding a third of the kingdom to Ferdinand. There was some recovery, but Zapolya died, Ferdinand challenged the election of his infant son, the sultan intervened, and in 1547 Hungary was divided in three, the Turk annexing the biggest share

wedged in between the Hapsburg and Transylvanian dominions on the west and east respectively, Ferdinand being nominal suzerain of the "Prince" of Transylvania.

In the eyes of successive Hapsburgs, who became, in fact though not in form, hereditary emperors, their Hungarian kingdom was merely an unremunerative but inconveniently necessary buffer between Vienna and the Turk. They ruled from Vienna, and the Magyars were held in a wretched depression. Both here and in Transylvania Protestantism was prevalent; the Turks disregarded it, and the first Hapsburgs were tolerant. But the day of toleration passed. In the years immediately preceding and following the close of the century there were fierce persecutions and wars in which Magyar patriotism and Protestantism were in some degree identified. The temporary triumph of the imperialists, ruthlessly used and grossly abused, was reversed, and by the peace of Vienna (1606) Transylvania became in effect an independent Magyar State, the nominally elective "kingdom of Hungary" remaining practically an appanage of the Hapsburgs. Throughout the Thirty Years War (1618-48), Transylvania, under its vigorous princes Gabriel Bethlen and George Rakoczy, was a thorn in the side of the imperialists. In the kingdom of Hungary, on the other hand, the Magyars were held in a state of repression as, at best, potential rebels throughout the seventeenth century by their German rulers, who practically crushed out Protestantism.

Hapsburgs Succeed to the Turks

In the third quarter of the century Magyar rebellion was headed by Tökölyi and stimulated the Turkish attack on Austria developed by the Kuprili Wazirs. Vienna was saved by the intervention of the great Pole, John Sobieski (1683). Prince Eugene's victory at Zenta (1697) and the resultant peace of Karlowitz (1699) expelled the Turks from all but a fraction of their possessions in Hungary; but though the Turks were expelled, the Magyars were more completely than ever reduced to subjection and repression by the Vienna government, and the struggle had again incorporated Transylvania with the rest of Hungary. Nevertheless, Magyarism was in continuous revolt during the first decade of the eighteenth century, and actually extorted from the Hapsburgs, embarrassed by the war of the Spanish succession, a formal recognition of the "ancient rights and liberties" of the Magyars. Another Turkish war finally cleared the Turks out of the Hungarian territories still held by them (Peace of Passarowitz, 1718).

The concession of the ancient rights and liberties did not mean constitutional

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independence, but it introduced a new atmosphere of comparative liberality on the part of the Hapsburgs and acquiescence on the part of the Magyars, which was accentuated by Hungarian loyalty to Maria Theresa in the war of the Austrian succession (1740-48). The queen and her sons, Joseph II. and Leopold II., were typical enlightened despots, who ruled with paternal benevolence but without allowing their subjects more than a consultative voice in the government. Hungary enjoyed a long reign of law, order, justice, and administrative reform, under which her prosperity recovered.

The Magyar nobility and gentry were treated with favour, and were not excluded from official positions. As a consequence, Hungary remained loyal through the great French wars (1792-1815). There, as elsewhere, however, the wars were accompanied by the infiltration of Liberal ideas and a renaissance of Nationalist sentiment, not only among Magyars, but also among the subordinate Slav populations of the south. Such doctrines, however, had little chance of active expression under the rule of Metternich, who directed the Austrian government under Francis II. and his successor, Ferdinand. Nevertheless, both Liberalism and Nationalism, inspired by Széchenyi, Deák, and the perfervid Louis Kossuth, were already assuming a prominence in the diets alarming to the Vienna authorities, when, in 1848, all Europe was flung into violent perturbations by a common revolutionary eruption.

Metternich fled. The imperial government, menaced everywhere with revolt—in Italy, in Bohemia, in Hungary, by Liberalism in Vienna itself—made immense concessions. But the Hungarian extremists, headed by Kossuth, went too far even for the moderate liberals, demanding complete independence. The government took heart; the rebels, successful at first, were crushed by the aid of the Russian Tsar. In the Austrian empire, as elsewhere, the reaction triumphed over the revolution, and exacted the penalty from Hungary with vindictive brutality.

Even then the results might have been very different but for the innate age-long hostility between Austria's Slav and Magyar subjects. The structure of the Austrian empire was desperately unstable; it was becoming obvious that concessions must be made to the diverse nationalities of which it was composed. The Italian and Prussian wars of 1859 and 1866 gave the finishing touches, and in 1867 the system known as the Dual Monarchy was established.

That system practically made the Austrian emperor also the constitutional king of Hungary, while it gave to the Magyars a position on an equal footing with the Germans in the councils of the united empire. It lasted till the final catastrophe of 1918, when that empire was disintegrated into its component parts, and Hungary became a separate Magyar state, shorn of its Slavonic provinces.

HUNGARY : FACTS AND FIGURES

The Country

New European State, bounded by Austria, Czechoslovakia, Yugo-Slavia, and Rumania. Area, 35,654 square miles; population, 1921, 7,840,830, of which 83 per cent. are Magyars.

Government

Monarchy, under a regent, elected by National Assembly on March 23, 1920, when a government order was issued that the official title of the ministry was "Royal Hungarian Ministry." Representative bodies for communes, those for towns elected for six years with life officials. The counties and cities with communal rights are independent municipalities, with councils modelled on the representative bodies of the communes.

Defence

Armed forces include National Army of 35,000, with voluntary enlistment for twelve years, six of which have to be with the colours; 12,000 police, 12,000 gendarmerie, and 4,500 customs guards, each with minimum of six years' service.

Commerce and Industries

Chief industry, agriculture. Soil, fertile. Products: Wheat, rye, barley, oats, maize, tobacco, sugar, grapes, coal, wine, lignite, rock

salt, and precious metals. Cattle industry considerable. Milling, distilling, manufacture of sugar, hemp, flax, leather, textiles, iron and steel works carried on. Area under forest, 1,357,438 acres. Total imports in 1916 estimated at about £80,500,000; exports, £66,250,000. Unit of currency the kronen, normally 24.02 to the £, but quoted in December, 1922, at 10,000-11,000 to the £.

Communications

Railways, 4,372 miles, of which 1,858 State-owned; telegraphs, 5,800 miles; navigable rivers, 687 miles.

Religion and Education

All religions tolerated; but greater number of Magyars are Roman Catholics, with, however, large Protestant minority. Elementary education compulsory between ages of six to twelve years. In addition to extended facilities for secondary education, there are four State-maintained Universities.

Chief Towns

Budapest, capital (1,184,600), Szeged (109,800), Debreczen (103,200), Kecskemét (72,760), Hód-mező-Vásárhely (60,850), Miskolcz (57,380), Ujpest (55,800), Kispeszt (50,200), Győr (50,000).



OPEN-AIR HUNGARIAN MOTHERS' MEETING IN PROGRESS

The Matyó women of Mezökövesd have a strange custom of "bolstering" their babies-in-arms. These immense pillows are of the softest down, covered with bright material often gorgeously decorated with fancy patterns in coloured silks and cottons. The young mother on the left seems fully aware that her person and pillow bear eloquent witness to her artistic taste and nimble fingers

Photo. J. H. Cooper



THREE GENERATIONS OF A MAGYAR PEASANT FAMILY

Hungary is one of the healthiest countries in Europe, and the Magyars are accounted as one of the hardiest races. Originally, they came from Central Asia, and, according to many a learned Orientalist, are of Turkish Tartar stock, mixed with the Finno-Ugrian branch of the Ural-Altaic family. The Magyars are a proud, high-spirited, brave, and hospitable people, of tall and athletic frame.

Iceland

A Cultured People of the Hardy North

By R. Pape Cowl

Writer on Icelandic History and Culture

A PART from the important factors of origin and environment, perhaps the most powerful influences that have been at work in moulding a racial type in Iceland have been the spiritual unity and culture in which the generations of the Icelandic people have been linked together from the beginnings of the island's history.

The Icelanders, a thrifty, industrious, and enlightened community, inherited from their Norse ancestry the practical sense which has stood them in good stead in their hard battle for existence with the remorseless powers of nature. Yet, with their stern sense of realities, there is a visionary and romantic strain in the people, partly derived from communion with the solemn grandeurs of nature and partly from the Celtic infusion in their blood.

They have retained a contact with their past, and particularly with the past of their golden age, which is unique in the history of European peoples. They speak the language, in more than the literal sense, of the twelfth century, read the books of that age, and write

their poetry in alliterative form. Their speech is the old Norse, the synthetic or inflexional language spoken a thousand years ago by all Scandinavian peoples. Even children can read without difficulty the still popular sagas of the twelfth century.

The composition of the sagas extended probably over one or two centuries, and most of them had been told and re-told for generations before they were first committed to writing. All alike are told with the supreme art of the story-teller who has seen, with

the mind's eye, all he describes, and who can make us see with him and share the interest with which he himself follows the doings of his personages.

Iceland's population of 95,000 souls is thinly spread over a country considerably larger than Scotland or Ireland. There are about nine persons to every ten square miles, but as the interior is a high plateau, covered with barren mountains, glaciers, lava-fields, morasses, and desert wastes, the population is largely concentrated in the lowlands near the coasts. Nowhere, however, is the population



STAR OF THE NORTH

Beauty stamped with exceptional dignity is the heritage of this daughter of Iceland, whose fine bearing suggests that in her veins runs the blood of heroes sung in saga

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GLORIOUS HAIR TO ADVANTAGE DRESSED

Very long, fair hair is a chief beauty of the women of Iceland. They wear it hanging in thick plaits, surmounted by a cap of dark cloth with a long tail twisted into semblance of another plait

dense, except in the town of Reykjavik, the capital, which has 18,000 inhabitants—about one-fifth of the whole population.

The Iclander is generally of good stature, and of a strong rather than of a powerful frame. It is rarely that he runs to flesh; on the contrary, he is often lean, wiry, and weathered in his looks. Usually he is light-complexioned and fair-haired, but a combination of dark hair and blue or grey eyes is not uncommon. The men have strong or rugged features; the women are frequently gifted with physical beauty and refinement, but their greatest charm is perhaps a complexion of delectable freshness and delicacy.

Apart from the general use in the country districts of *vadmál*, a kind of

frieze, which is woven on the farms, the dress of the men is that ordinarily worn in Western Europe. The women, however, with few exceptions, are faithful to their national costume. Their ordinary dress (*peysuföt*) consists of a jacket and skirt of dark material, a silver belt, a tasselled cap (*húfa*) and, out of doors, a shawl. The hair, often beautiful in colour and texture and of great profusion and length, is worn in plaits. The festival dress (*upphlutur* or *skautbúningur*) is of great antiquity. The skaut is a headdress of lawn, bound over the forehead with a band of gold. The bodice and skirt are most richly embroidered.

A few women have adopted "European" costume, which is said to be more comfortable, if less picturesque, than the national dress. The ordinary *peysuföt* is especially becoming when worn as a riding-habit; and to see, as one sometimes does, a company of

ladies on ambling ponies is a vision that is strangely reminiscent of the Middle Ages. The trains of pack-horses one meets occasionally on road or bridle-path strike, too, the medieval note that is so insistent. There are, by the way, no railways in Iceland, and roads are few and hard to travel over in carriage or motor. The ordinary means of transit is on the backs of the sure-footed and friendly native ponies along bridle-tracks, where cairns point the way in winter, and where, here and there, is a *Saeluhús* to offer a welcome shelter to the traveller overtaken by storms.

The principal industries are sheep-farming and fishing, and in these more than sixty-five per cent. of the population

ICELAND & ITS PEOPLE

are directly engaged. The coasts are everywhere rich in bird life, and the waters teem with fish of great economic value. Iceland's mighty falls of water and hot springs are great potential sources of wealth as yet undeveloped, though a woollen mill, near Reykjavik, is operated by water-power, and has limitless supplies of hot water for the processes of manufacture and heating from a neighbouring hot spring.

With so small a population to so large a territory it may be surmised that there is more than enough work for every available pair of hands. The country priest is invariably a farmer also, and, may be, a postmaster. The schoolmaster in vacation lends a hand in harvesting the hay—Iceland's only crop—or pulls at an oar in a fishing-boat. The leading tragedian in the Repertoire Theatre is probably a bank manager when he is off the boards.

Yet Iceland finds a way to enable her most gifted sons to specialise in science, in literature, and in the arts. She has produced, even in periods of national depression, poets—some really great lyric poets—statesmen, and scholars. To-day drama, music, and landscape painting flourish; and Einar Jónsson, of Reykjavik, is one of the greatest living masters in the art of sculpture.

Reykjavik—an unpretentious but agreeable little capital—is picturesquely situated on Faxa Fiord, with green hills about it and a background of mountains and glaciers. The dwelling-houses are generally small and are built of wood with roofs of corrugated iron; the public buildings are of stone or concrete. The social life of the capital, with its Parliament,

university, cathedral, and artistic circles, is charming in its naturalness and obvious sincerity. Manners are simple, and the people most kind and hospitable. Excellent coffee and pastries are offered at all times, and sometimes the national dish, skyr, or curds. In the winter dancing is fashionable, and the young people ever take delight in singing. Many can converse freely in Danish or English, and the general standard of education is high. Iceland is "dry," though it has been found necessary to re-admit Spanish wines.

The first authentic mention of the island is found in a work, "*De Mensura Orbis Terrae*," by an Irish monk, Dicuil, who relates (in 825) that he had conversed with monks who had visited the island of Thile, or Thule, which may almost certainly be identified with



FAIR MOTHER AND HER FAIRER DAUGHTERS

Warm and close family affection is a trait of all Scandinavian peoples. It is charmingly in evidence in this group of a sweet-faced Icelandic mother with her daughters, on whose countenances candour and confidence are written



ACRES OF COD-FISH LAID OUT TO DRY AT REYKJAVIK AFTER BEING SALTED

At first sight this might be mistaken for a snow-covered landscape, especially in view of the white-spotted mountains seen on the left. There is a loon wheel blowing, flattening the workers' skirts and stiffening the flag over the stacks. In reality it is a drying-ground, complete with salt railway, for the people here are drying the cod fish. The cod fisheries of these latitudes are among the most important in European waters. Of the whole population of the island, about 10,000, of whom nearly 10,000 live in Reykjavik, it is estimated that some 10,000 are engaged in the fishing



WHERE NATURE GENEROUSLY SUPPLIES HOT WATER TO THE WASHERWOMEN

In sunny parts of the world, as already shown by photographs in these pages, the women wash their laundry in running streams and available torrents, finding laundries ready made for them by nature. It is not a little surprising that so cold a land as Iceland should be one in which nature provides hot water for this domestic purpose. Here at Reykjavik the housewives do their washing at the boiling springs, which have been harnessed by iron pipes to provide the women as engaged from lifting is to the alþýðul bodur



ANCHORAGE UNDER MISTY MOUNTAINS IN THE HARBOUR OF ICELAND'S GOLD-SMITTEN CAPITAL

Boys' and girls' party upon the Fjord, a view of the north-west coast. Skipping of all sorts can be seen from the jetty where this photograph was taken. The band, including the boys' and girls' party, as it were, a boat of each crew, the English music, her music raised forward in a graceful mast; and the streamers with their ringed banners and long derrick a swing from the masts like greedy arms, ready to hold the cargo.



SHOREBOATS IN THE WELCOME CALM OF REYKJAVIK'S FINE HARBOUR

Islandic fishermen tend to tuck among the boldest and most daring of all sailors of the sea. Their fishing grounds are very stony, and whereas the British and French fishermen who frequent them have large and stout vessels, the Icelanders, usually from want of capital, use comparatively small open boats, though their fleet of fishing snacks is gradually being enlarged. Their disregard of danger is remarkable, unaffected by the very heavy toll of life exacted by the sea.

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Iceland. Dicuil's story is confirmed by the earliest Icelandic accounts of the Norse settlement in Iceland.

Naddoddur, sailing from Norway to the Faroe Islands in 870, was driven out of his course by storms and carried to a country unknown. He landed on the east coast, and gave to the country the name of Snaeland, or Snowland. The next visitor, Gardar Svavarsson, called it Gardarshólm, or Gardar's Island. Gardar was followed by Flóki of the Ravens, who, finding drift ice in one of the fiords, gave to the island its present name.

Men and Matters of the Sagas

The pioneers in the colonisation of Iceland were two brothers, Ingólfur Arnarson and Hjørleifur Hróðarsson. They were followed from Norway by many Northmen of good family (874-930), and by others from the Norse Kingdoms in Ireland. Of the 312 names of the first settlers mentioned in the Landnámabók or the Book of Lots—the most detailed account of its origins that any people possesses—more than half are those of men from the British Isles. Many bore Celtic names.

In the saga period (930-1030), in which occurred most of the events that are recorded in the wonderful stories of the people (*Íslendingasögur*), the Icelanders established a Commonwealth that appears to have had its origin in a spontaneous movement among the leading men to provide a legal sanction for the existing local forms of government and to secure a uniform administration of a common code of laws through the island. The local Things, or parliaments, over which the great chiefs presided, became the model for the Althing, or general Court of Parliament, which was established in 930.

Order, Justice, and Prosperity

In the year 965 the whole island was divided into four Quarters or Provinces, each Quarter to have its own Court of Justice at the Althing. The Quarters were again each sub-divided into three jurisdictions (*Thingsóknir*). Each of the Quarters had its Quarter Thing,

and each of its sub-divisions had its Spring Thing. Suits begun in the Spring Thing might be carried to the Quarter Thing, and thence, if desired, to the Althing.

An important change was made at the same time in the constitution of the Althing. The Lögrjetta, or Court of Law, while retaining its deliberative and executive powers, was shorn of its judicial functions, which were distributed among four Courts representing the four Quarters. A Fifth Court, or Court of Appeal, was established in 1004 by the advice of the great lawyer, Njáll.

From the conclusion of the saga period (1030) down to the beginning of the Sturlunga period (1197), the people enjoyed the blessings of good government and public order. A literary period of extraordinary brilliance opened in 1117-1118, when for the first time the laws were written down in good Icelandic. Ari Thorgilsson (1067-1148) laid the foundation of Icelandic saga with a sketch of the island's history down to 1120. Ari is also believed to have collaborated with Kolskeggur the Sage in the composition of the original Landnámabók already referred to.

Norway's King and Iceland's Pawns

In the Sturlunga period (1197-1262), the Icelandic Commonwealth was rent and torn by the feuds of four great families, including the powerful Sturlungar. The great chiefs were devoid of patriotism, and often conspicuous for their vices. They appealed, when in difficulty, for assistance to King Haakon of Norway, and King Haakon astutely played off one chief against another. From acting as arbitrator in this way Haakon proceeded to appoint this or that chief as Jarl of Iceland, and more than one chief conspired with Haakon to bring Iceland under the rule of the kings of Norway. Ultimately Haakon, growing dissatisfied with the dilatoriness of Jarl Gissur, sent one of his own men to Iceland who compelled Gissur to take action in the interests of his master Haakon.

The Althing that assembled in 1262 agreed to a covenant (*Gamli Sáttmáli*)



HOARY WINTER SPREADS HIS BLEACHED MANTLE OVER REYKJAVIK

Street sounds, the wheels of heavy carts, plodding hoofs, and strolling footsteps, are all deadened by the muffling of the snow. At an upper window of the corner house on the right, by which a solitary lamp-post leans to the road, a girl looks down from behind the part-drawn curtain to watch the passers-by and the ponies at their provender, in Langavegur Street, a thoroughfare of the capital



VULCAN STOKES THE FURNACE FOR THE ICELANDER'S OVEN

Volcanic action in Iceland, destructive and desolating as it is, is not without some compensations. While no cereals can be grown there, and all the food has to be imported, the surface of the earth is so hot in some places that the people are actually able to bake their bread in pits sunk in shallow holes dug in the ground with a spade



ICELANDIC MILKMAID ON HER MORNING ROUND

This is a fine sturdy pony standing so stockily for his photograph, and he can make light of his burden of buxom beauty with her heavy can of milk. She cares not for saddle or stirrups, for most of these island people are born to backseat, and her everyday costume amply serves the purpose of a riding-habit for this strapping Viking's daughter, with her long tresses shining in the breeze



MAKING HASTE SLOWLY ON THE ROCK-WALLED POST-ROAD

As might be expected, the best of Iceland's few roads are in the neighbourhood of Reykjavik, the capital. The eastern post-road runs thence for about sixty-two miles, and along it pony-drawn post-chaises of somewhat elementary construction carry passengers and mails. This photograph of a section of the road between Almannagja and Thingvellir well illustrates the volcanic formation of the island



ICELAND PONIES BRINGING BACK THEIR HAY GATHERED BENEATH HIKLA'S FIERY GREST

The high climate of this island favors anything but a warm vegetation. The fern, birch, rowan, and willow, are confined to their growth, heather and grass being the most common products of the earth. All inland transport is done on pony-back, and the huge loads borne by these sturdy little beasts testify their efficiency. The music that rings its hoarse legend above them is Hella, the volcano which from time to time vomits mass of molten lava to enclose the land.

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under which Iceland entered into a personal union with Norway. The King of Norway was to be represented by a Jarl, though, as a matter of fact, there was never again a Jarl in Iceland after the death of Gissur (1268). The Icelanders were to retain their ancient rights and laws. The Quarter Courts and the Court of Appeal were abolished, the judicial attributes of the Althing being transferred to the Lögrjetta, which now consisted of thirty-six members.

Under the Commonwealth the spirit of the Icelandic people had been remarkable for its sturdy independence and its power of initiative. Under the kings of Norway it drooped, though at times it could offer a stout resistance to the oppression of the foreign tax-gatherers to whom the kings, from 1354, leased out the revenues of the island. In 1388 Iceland passed with Norway under the rule of Denmark.

Danish Scorpions for Norwegian Whips

The yoke of Denmark proved to be heavier than had been that of Norway. The rights and privileges of the nation were filched one by one, till at last, in 1798, the last shred of independence disappeared with the abolition of the Althing. In the sixteenth century Lutheranism was imposed upon the island with the aid of Danish battle-ships, and the lands of the Church were transferred to the Danish Crown.

In 1662 the Danish Governor, Admiral Henrik Bjelke, coming with a battleship to Iceland, compelled the Icelanders to swear fealty to King Frederick III. and his dynasty. Two years previously the Danes had given absolute powers to their sovereign, but to impose absolutism on the Icelandic people was again a violation of the Covenant, the one constitutional link between Iceland and Denmark. The Icelanders, overawed by Bjelke, agreed to sign the document presented to them, but only after a clause had been introduced which confirmed them in the possession of their ancient rights and privileges.

Twenty years later (1680) the Danes began to enforce more rigorously the trade monopoly they had established in

Iceland. In the fifteenth and sixteenth centuries the foreign commerce of the island had been in the hands of English traders, who were first attracted to Iceland by its fisheries. Later the competition of German and English merchants improved matters for the Icelanders, but ultimately the Danish kings stepped in and excluded both English and German merchants from the Icelandic trade. The foreign trade of Iceland was placed in the hands of Danish monopolists.

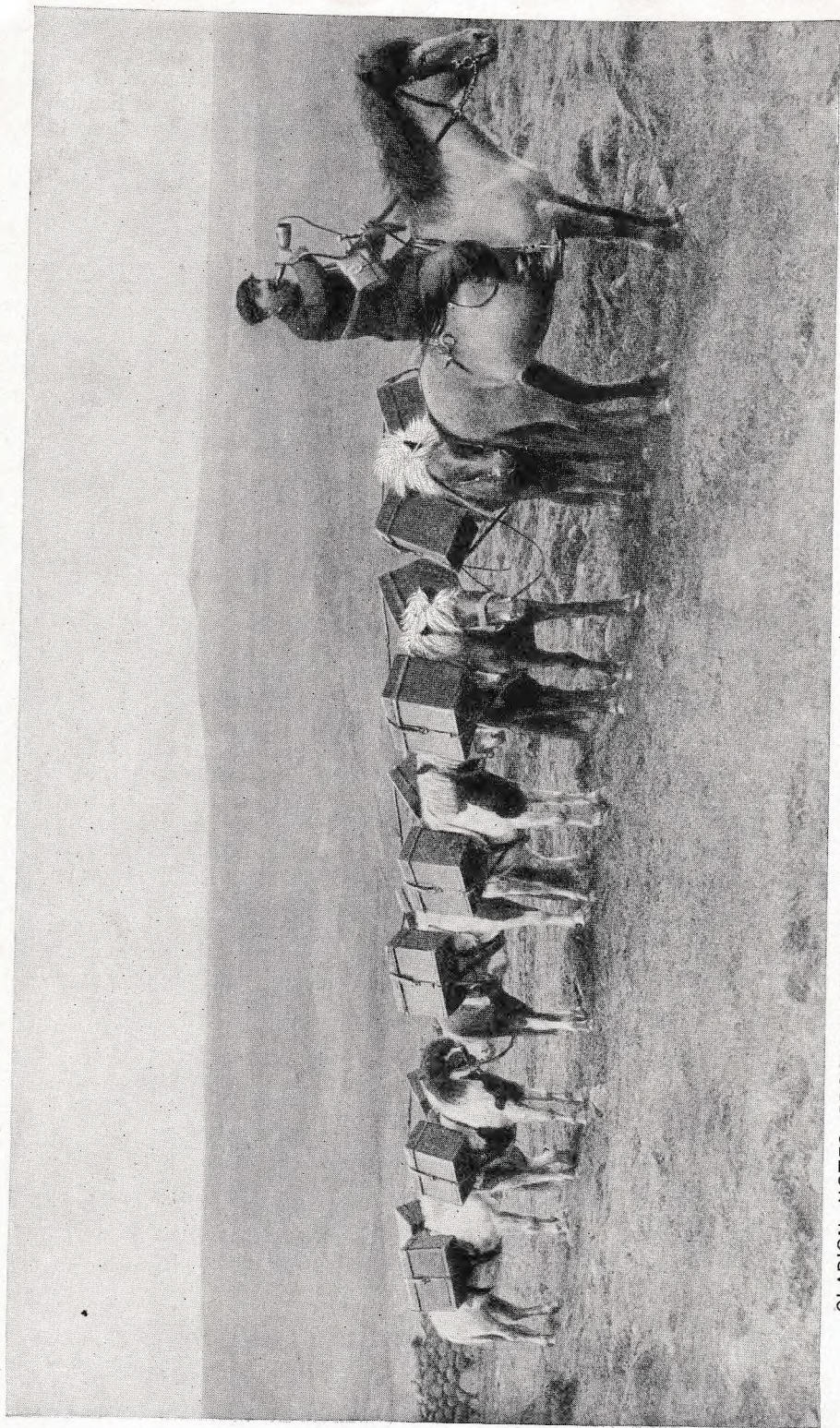
Ruin Wrought by Natural Forces

In 1783 volcanic eruptions were responsible, directly or indirectly, for the loss of 9,000 lives, and for the destruction of 11,000 cows, 27,000 horses, and 186,000 sheep. In the following year further destruction was caused by earthquakes. To such an ebb had the fortunes of the Icelandic people sunk in 1785 that the Danish Government decided to transport the whole surviving population to Denmark, and to re-settle it upon the moors of Jutland; but nothing came of this project.

The Icelanders are a tenacious breed, and deeply attached to their homeland. By the thirties of the nineteenth century they had recovered from the effects of the disasters that had befallen their land in the last quarter of the eighteenth century, and had initiated a national movement to recover their lost political and economic liberty. In spite of opposition from the Danish Governor, the Althing was restored in 1843, though it did not actually meet till 1845. A few years later it was strong enough to resist successfully an attempt on the part of Denmark to reduce the status of Iceland to that of a Danish province.

Union of Iceland and Denmark

From 1850 the political movement was guided by Jón Sigurdsson, one of the wisest statesmen that ever directed the destinies of a nation. Sigurdsson possessed all the qualities of a great political leader. He won the respect and trust of his adversaries, while he commanded in unstinted measure the love and devotion of his friends



CLARION NOTES PROCLAIM THE COMING OF THE MAIL CARAVAN OVER ICELAND'S PATHLESS PLAINS

There are no railways and few roads in Iceland, and in the remote parts of the country even bridle-paths are virtually non-existent. Thus communications and transport have to be effected on horseback. Iceland ponies are small and very hardy, and besides being thus indispensable to the islanders themselves rank high among the exports. Intelligent and enlightened, great readers of books and newspapers, and avid of news of the outer world, the country people hear with delight the sound of the horn that announces the arrival of the mail caravan

ICELAND & ITS PEOPLE

and followers. Sigurdsson's first important success was gained in 1854, when the trade of Iceland was thrown open to the world, and this freedom of trade, won by Sigurdsson, laid the foundation of the great material prosperity that Iceland has since enjoyed.

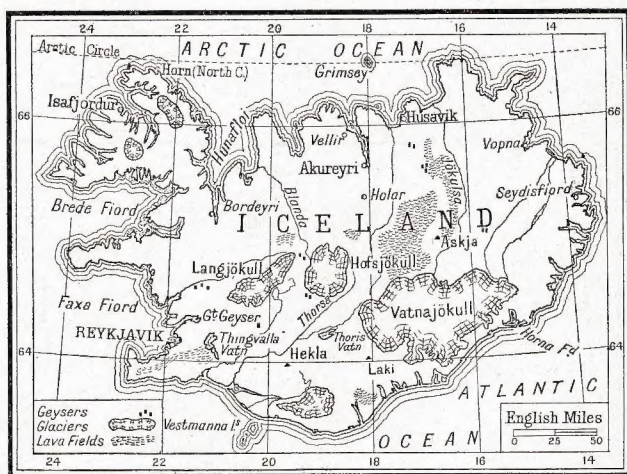
The second great achievement of the Icelandic statesman was the winning of a Constitution in 1874. This constitution was imperfect from the Icelandic standpoint. An Icelandic became Governor of Iceland, but, on the other hand, one of the Danish ministers acted as Minister for Iceland, and advised the King in matters relating to the island. This minister was in practice solely responsible in Icelandic affairs, and many Bills passed by the Althing were vetoed in Copenhagen. By an amendment of the Constitution in 1903 Iceland received a Prime Minister, who was to be an Icelandic and to reside in Reykjavik. The Prime Minister was to be responsible to the Althing, and to be assisted by an executive consisting of a Secretary of State and three departmental chiefs.

From 1904 the King never exercised his power of veto over Icelandic Bills.

The relations of Iceland and Denmark, notwithstanding, continued to be strained, till at last, in 1918, a Commission, sitting in Reykjavik, agreed upon the terms of a Treaty of Association between the two nations. The Danes, accepting the Icelandic contention that the Gamli Sáttmáli was a covenant between two equal and free peoples, agreed to acknowledge Iceland as a sovereign and independent State, united with Denmark by one King. Under the new Constitution the King of Iceland acts solely on the advice of his Icelandic ministers, who again are solely responsible to the Althing. The two nations cooperate in certain matters of mutual interest, but Iceland

has declared her neutrality in all wars in which Denmark may become engaged. The Treaty, if not previously renewed, will lapse in the year 1943.

Denmark in the past carried things with a high hand in Iceland, yet it would be difficult to find a parallel in the history of international relationships to the reasonableness and magnanimity that Denmark has displayed in her dealings with the Icelandic people from the days of Jon Sigurdsson onward. Till 1918 Denmark had paid to Iceland for many years interest on the computed value of the lands, etc., in Iceland confiscated to the



THE SOVEREIGN STATE OF ICELAND

Danish Crown centuries ago. The rate of interest was, no doubt, infinitesimal, but the acknowledgment of the debt was an act of justice rare, if not unique, in the history of nations.

The Icelandic people has passed through trials and tribulations, but to-day it may with truth be described as a happy and prosperous community, though, since the Great War, nouveaux riches and a proletariat have, unfortunately, emerged and present a sociological problem that is new and disquieting. The population has almost doubled within the last century, while the public revenue and external trade of the island have shown commensurate progress, the imports in 1918 totalling £2,259,235, and the exports £2,033,050.



BUDDH GAYA: BUDDHA'S HOLIEST PLACE

Over five hundred years before the birth of Christ there came into this world the "Light of Asia," Gautama Buddha, to whose name and memory a thousand wondrous shrines were to be raised. This photograph was taken on one of the four terraces of the vast pagoda at Buddh Gaya, Bengal near where is the sacred Bo tree under which the holy one attained Nirvāna and his desire

Photo, F. Deaville Walker